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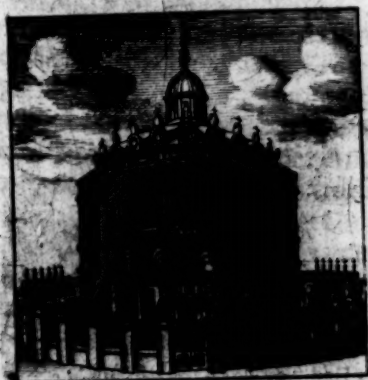
An Account
OF A
DISPUTATION

AT
OXFORD, Anno Dom. 1554.

WITH A
Treatise of the BLESSED SACRAMENT:

Both Written by
Bishop **RIDLEY**, Martyr.

To which is added a Letter written by Mr. *John*
Bradford, never before Printed. All taken
out of an Original Manuscript.



OXFORD,
Printed at the THEATER Anno Dom. 1688.

Ridley ad Lectorem.

HÆc, amice Lector, bona fide scripsimus, non quod isthæc eadem omnia vel eisdem aut ordine, aut Forma verborum, me in Scholis dixisse affirmaverim: Nequaquam hoc dixerim, erat enim hoc tunc impossibile, ita eram tunc tanquam Ursus catenatus Molossorum multitudine undique allatrantium circumdatus, & exagitatus; sed quod sciam me ista, aut ejus generis simillima habuisse, & interdum credo istis (pro ea quæ tum data est mihi dicendi occasio) interdum etiam commodiora. Nam Deo sint gratiæ, cujus hoc singulare beneficium fuisse agnosco, nunquam mihi aut ingenium præsentius, aut Lingua promptius alicui negotio quam illi Disputationi mihi inservisse sunt visa. Unde, amice Lector! quicquid antehac legisti, aut audisti, quod ad illam nostram disputationem pertinet, vel posthac quicquid contigerit te legere aut audire à quocunque descriptum, & relatum, quod cum his quæ jam scripsi repugnabit in sensu, & in summa non consenserit, id universum scias esse falsum, & vel ab imperito & indocto scriba qui meas responsiones non bene intellexerit, aut oscitante, qui non satis diligenter attenderit, vel ab invideo, & malitioso Papista, qui Hostis est Dei & veritatis, esse protectum. -- Scias insuper Amice Lector, Dominum Proloquutorem mihi in Scholis inter disputandum publice promississe, ut viderem Responsiones meas, quomodo essent a Notariis exceptæ, & ut haberem facultatem easdem supplendi, & perficiendi, aut etiam commutandi, si quid postea visum foret commodius quod propositis argumentis respondere vellem. Promisit etiam mihi Locum, & Tempus publice danda, in quibus libere omnia quæ vellem in con-

c

firma-

firmationem mearum responſionum liceret adducere. Hæc omnia cum publice promiſſet, in auditu reliquorum Commiſſariorum, & totius Scholæ *Oxonienſis*, ſcias inquam eum nihil horum in veritate præſtitiſſe. Quid igitur fidei iſtius modi hominibus, & ubi tales ſunt Judices, habendum eſt in arcanis myſteriis Dei; qui in ſuis promiſſis tam palam factis, tam juſto jure debitis, & in tam ſeriis rebus, neque Deum, neque homines veriti, fidem fallere non erubeſcunt, ego prudentioribus judicandum relinquo. Et nunc quid reſtat, niſi ut precemur ut Deus Eccleſiæ ſuæ *Anglicanæ* miſereri velit, ut ipſa aliquando clare videat, & amplectatur avide in facie *Jeſu Chriſti* voluntatem patris cæleſtis; & ut graſſantes Lupos, atque Impoſtores gräviffimos qui tam miſere gregem ſuum dilaniant, vel pro ſua infinita bonitate transformet in fideles paſtores, aut pro æquiſſimo ſuo Judicio, ab Ovili ſuo, ne amplius Oves Chriſti conturbare, & diſſipare valeant, quam citiſſime abſcindat. - Amen! Amen! Et qui habet ſpiritum Chriſti, ut inquit Johannes, dicat Amen! -- Scias poſtremo, cum Dominus Proloquutor propoſuiſſet nobis tres propoſitiones, & juſſiſſet ſingulis parari a nobis reſponſionem, poſt habitam unam duntaxat hujusmodi Diſputationem cum unoquoque noſtrum de prima tantum propoſitione, abſque ulteriori delatione, & antequam de reliquis duabus propoſitionibus, meas Scio reſponſiones vel accepiſſet, vel audiſſet (in quod in die quo tulit in nos ſententiam, interrogavit ſimul omnes utrum vellemus eis ea forma qua proponebantur ſimpliciter ſubſcribere) condemnavit nos omnes, me dico, *Cranmerum*, & *Latymerum*, (patres in *Chriſto* reverendiſſimos, atque in æternum mihi fratres chariſſimos) horrendiſſimi Hæreſeos criminis de omnibus illis tribus propoſitionibus: & ſejunctos ab invicem, atque in diverſis Locis diſtractos, tradidit

tradidit servandos in diem Combustionis; ablati prius
a nobis propriis nostris Famulis, ablati postea, cum
abiret, calamo, charta, & atramento.

Deus misereatur nostri, & benedicat nobis; illumi-
net vultum suum super nos, & misereatur nostri; ut
cognoscant in Terra viam tuam, & in omni gente sa-
latem tuam.

Omnipotens *Deus* qui causas humilium respicit, &
solvere consuevit gemitus compeditorum; Ipse jam
dignetur Causam Ecclesiæ suæ *Anglicanæ* respicere, at-
que ejus malis omnibus, pro sua immensa misericor-
dia, finem brevi imponere dignetur. Amen.

NIC. RIDLEUS.

Dispu-

*Disputatio habita Oxonii 19 Apr. A.
1554. D. Cranmer respondente.*

Chedsey.

Post recitatam præfationem attulit Consensum Evangelistarum, *Matt. 26. Marc. 14. Luc. 22.* Ergo, inquit, verum est corpus, & verus Sanguis, nam in duorum, aut trium testium stat omnis veritas.

Cranmer.

Verum corpus esse fateor, & verum sanguinem de quibus mentionem faciunt Evangelistæ; nempe corpus verè crucifixum, & sanguis verè fusus. Sed panem appellavit illud verum corpus, & vinum sanguinem verum, sed figurata Loquutione, quia sacramenta instituebat corporis occisi, & sanguinis fusi. -- Atque hoc referebat totius rei Definitionem, & pro ampliori solutione exhibuit quoddam scriptum.

Chedsey.

Ergo vocatione, & significatione erat corpus, & non verè; sed Christus illud quod tradebatur vocavit Corpus suum, sed panis non tradebatur, ergo panem non vocavit corpus suum.

Cranmer.

Nego Majorem; non enim quod tradebatur vocavit Corpus suum, sed Panem vocavit verum corpus suum quod tradebatur. Ergo panis fractus Sacramentum est passionis, & repræsentat corpus Jesu in mortem pro nobis traditum, & ideo vocatur nomine corporis traditi.

Chedsey.

Rursus urget verba Evangelistarum - Hoc est corpus meum - hic est sanguis meus. Cætera desunt.

T H E

P R E F A C E.

THere is no good Protestant but will be glad to meet with any Relic, tho' never so small (a Finger or a Tooth, if I may so speak) of our Blessed Martyrs, especially such Eminent ones as Bishop *Ridley* and Mr. *Bradford*: I mean any of their Writings that never yet were Printed, cannot but find a very hearty welcom amongst them; and such is a good part of what is now published. Bishop *Ridley's* Treatise indeed hath been Printed long since, and is in our Libraries, and hath been again lately Re-printed; but any account of the Disputation with him at *Oxford* in *Latin*, I have not met with but in this Manuscript; neither is the Letter of Mr. *Bradford's*, now published, in *Foxes History*. However there is no Impartial Reader will have reason to suspect either of them to be spurious: They are of the same Spirit and Temper, which we find from our Histories, to have animated and governed those great Men. And what is now Printed, I do assure the Reader, is exactly according to the Manuscripts I found in my Fathers Study presently upon his Death, 1671.

Our

The PREFACE.

Our Adversaries boast, the Relicks of their Saints work Miracles, (indeed as they have been, and which is more, are still managed; they are Full of Wonders) I hope these of ours will Doe some Good, partly by shewing the World how consonant the Church of *England* is, and always hath been, to her Principles, particularly in that concerning the Presence in the *Eucharist*, (in managing of which she always walkt after the Scripture Phrase, with great Fear and Reverence, and exprest her self in the Interpretation, with so much Nicety and Caution, as to have given occasion, perhaps, to have been misunderstood by some weak, or to be artificially misrepresented, by som Evil Men, to I know not what purposes) partly by setting before us Examples, not only of suffering if it be the will of God, but also, of all good and dutiful behaviour towards our Superiors, with meekness and fear; for whom we do, and will always implore the Throne of Grace to support their Authority over us, let the Sceptre held out, be what it will.

For these Reasons I am content this Manuscript be Printed.

P R E F A T I O.

Nonquam mihi contigit in Univerſa mea vita videre aut audire quicquam vanius aut tumultuoſius geri, quam hæc quæ nuper mecum habitæ eſt diſputatio in Scholis Oxonii. Et proſecto non arbitrabar inter noſtrates potuiſſe reperiri alicujus Literaturæ aliquos aliquo gradu inſigniori donatos, qui tam perfrictæ eſſent frontis, ut hujusmodi ſcenicis vanitatibus (quibus ea diſputatio abundabat) indulgere æquo animo ſuſtinuiſſent. Sorbonici Clamores, quos olim vidi Pariſiis, ubi Papiſmus maxime regnat, præ noſtra hæc Thraſonica oſtentione ſpeciem aliquam habere modæſtiæ merito videri poſſint. Nam & mirum erat, quod qui aliorum Moderatores ibi eſſe debuerunt, quique aliis ſeſe formam in agendo præbuiſſent in verbo, & Gravitate, &c. (ut Paulus inquit) ipſi ſane omnium profuſiſſime aliis ad tumultuandum, & clamandum Claiſicum cecinerunt; Unde manifeſtum eſt, (Chriſtiane Lector!) quod haudquaquam ab iſtis ſincera aliqua veritas, ſed prorsus vana mundi gloria, & Thraſonica victoria querebatur. Cæterum ne ad innumera convitia quibus ego inter diſputandum totus conſpuebar, cauſa noſtra, quæ Dei eſt, & Eccleſiæ ipſius, mendosis etiam diſputationis habitæ exemplaribus mundo traducatur, atque inde damnum aliquod ipſa veritas ſuſtinere poſſit: Viſum eſt mihi meam Literis commendare reſponſionem, ut quiſquæ ejus cognoscendæ eſt cupidus, ſimul & veritatis ſtudioſus, ſcire ex his poſſit & quæ mihi maxime objecta fuerint, & in ſumma quid à me ſingulis ſit reſponſum. Quanquam tibi, Amice

P R E F A T I O.

Lector, verissimum esse fateor omnia omnium mihi a tam multis, & tam tumultuose objecta, & à me vicissim tot interdum simul opponentibus tam celeriter responsa ponere esse omnino impossibile. Ad hac bona pars temporis in contumeliosis opprobriis, & plusquam theatricis exhibitionibus, applausionibus, & Triumphis ad captandam auram popularem populari sermone inaniter consumpta est. Quam rem cum ego egerime ferrem, ac publice deplorarem, testarerque cætum illum eruditorum virorum, ac Scholas, quæ Theologorum gravitati destinatæ esse dicuntur, hujusmodi ineptiis, & scenicis vanitatibus contaminari, atque pollui, & actores suæ causæ vanitatem per hæc ipsa palam prodere, dicendo nihil profeci; sed obloquentium exhibitionibus, & vociferationibus, partim vero præsidentium autoritate, coactus sum ejus generis in me jactata convitia, qualia profecto viri graves non sustinuissent, citra ruborem, audire conjecta à turpissimo nebulone in vilissimum ganeonem.

In initio disputationis, cum meam responsionem ad primam propositionem voluissem paucis, idque Dialecticorum more confirmare, priusquam primam probationem, quæ non admodum prolixa est, potuissem absolvere, exclamant ipsi Domini Doctores Loquitur Blasphemias! Blasphemias! Cumque ego supplex, atque enixe precarer uti perorantem audire dignarentur, qua mea supplicatione commotus, ut videbatur, D. Prolocutor, inclamat ex alto, Legat, Legat; & ego tum rursus pergerem legere, tantus continuo obortus est clamor, Blasphemias! Blasphemias! ut nunquam me ullum audisse, aut legisse Similem, præter illum qui in Actis Apostolorum excitatus est a Demetrio Fabro argentario, cum suis qui erant ejusdem artis, clamantibus in Paulum Magna Diana Ephesiorum! Magna Diana Ephesiorum! Et præter disputationem quandam quam Arriani habebant contra Orthodoxos in Africa, ubi dicitur Quales præsides erant,

P R E F A T I O.

erant, talis erat & Disputationis Finis; omnia erant plena tumultu, & Arrianorum calumniis, ut nihil quiete audiri potuisset. Hæc victor. in secundo Lib. suæ Historiæ. Atque ita invaluerunt istorum Clamores, & tumultuationes, ut ego velim nollem cogerer probationes meas aliqui satis breves, inchoatas dimittere. Testes habeo hujus veritatis omnes cordatiores qui intererant. Sed de his plura conqueri jam desinam; & nunc mihi cura erit Argumenta mihi proposita, & meas vicissim ad argumenta illorum Responsiones, quantum mihi mea memoria diligentiori singularium circumstantiarum recordatione suggerere potuerit, summatim annotare.

*Disputatio habita Oxonii 20 Aprilis de
præsentia Corporis Christi in Eucha-
ristia, A. D. 1554. Ridleio nuper Lon-
donensi respondente.*

D. Smith.

Ascensio Christi in Cælum, & ejusdem ibidem
perpetua Sessio ad dextram patris, non obstat
quicquam reali præsentia Corporis Christi in
Sacramento Altaris. Ergo tu Falleris.

Ridley.

Realis Christi præsentia duplex potest esse Intel-
lectus. Nam si intelligas realem Christi præsentiam
secundum assumptæ carnis realem, & Corporalem
substantiam; ea præsentia, cum sit in cælis, obstat
quo minus simul possit esse in Terris. Sin intelligas
realem præsentiam secundum rem aliquam quæ ad
Corpus pertinet, ea sane non obstat; quia sic est Cor-
pus Christi hic nobis in cæna Dominica per gratiam,
ut Epiphanius loquitur.

Smith.

Christus perpetuo sedet ad dexteram patris, & ta-
men sic quoque in Terris ab ascensione visus est, ergo
falleris, & probatur antecedens ex 15 Johan.

Ridley.

Quod Christus ab ascensione sua visus est ab homini-
bus in Terris, certum est. Visus est enim à Stephano:
visus est etiam fateor à Paulo; sed utrum ipse ad Terras
descenderit, an in celo consistens præbuit se Paulo con-
spicuum, cum Paulus in tertium cælum raperetur, scio
esse controversum, & Scriptura, quod sciam, non de-
finit, & de incertis incertum Judicium est ferendum.

Linus

Corporis Christi in Eucharistia.

Linus in Historia passionis *Petri & Pauli*, & *Agesip-* Smith.
pus testantur Christum visum à *Petro*.

Scio ita Scriptum esse ab *Eusebio* in Ecclesiastica Ridley.
Historia, non tamen istas istorum relationes pro canonica Scriptura habeo. Quanquam si aliquando ab ascensione hic in Terris cuipiam apparuisset, nihil nostræ officit Sententiæ. Neque enim nos compedes iniciamus Christo, ut quidam falso de nobis loquuntur, quin possit pro suo Beneplacito in Terris quodcumque vult apparere; sed quod simul, & eodem Temporis momento in cælo exultat, & in Terris, secundum suam substantiam corporalem, dicimus esse contra naturam suæ humanitatis, & sui Corporis verum modum. Perpetua autem Sessio ad dextram Patris, potest fateor intelligi Stabilitas regni Christi, & perpetua ejusdem cum patre in gloria cælesti æqualitas.

Ego ostendam vobis quid per realem Christi Præsentiam intelligimus. Intelligimus semper ipsissimi Corporis Christi veram, & corporalem præsentiam. F. Prologus
Weston.

Hic allegabat Canonem quem dicebat esse *Nicani* D. Smith.
Concilii pro Transubstantiatione, & carnali Christi præsentia in Eucharistia, cujus Canonis verborum jam non memini; sed prorsus similis erat Canoni de eadem re *Lateranensis* Concilii; quamobrem negabam talem extare Canonem in *Niceno* concilio.

Tunc *D. Cole*, non est, inquit, Canon Concilii *Nicani*, sed est *Ephesini*. -- *Ridley* pernegebat ullum talem Canonem extare aut in *Ephesino*, *Niceno*, *Chalcedonensi*, aut *Constantinopolitano*. D. Cole.

D. Cole clamat - Afferatur Liber - *Ridley* - Afferatur, & nusquam invenietur. Tunc quidam qui sedebat inter Scribas dicebat se in aliquo alio Concilio ex recentioribus Synodis legisse, & sic itum est ad alia.

Chrysostomus Hom. 17 ad Hebr. Christus multis Smith.
locis offertur; hic plenus Christus, & illic plenus. -- U- Weston.
num

Disputatio de præsintia

unum Corpus, & una est Hostia, non multæ. E. potest esse in multis locis simul, & eodem Tempore in cælo, & in Terra.

Ridley.

Concedo cum Chrysostomo, una est hostia, non multæ, & una dicitur nostra hostia ab unitate illius unicæ, quam unam omnes nostræ repræsentant; Illa autem unica, fuit ea quæ semel duntaxat oblata est in ara crucis, cuius omnes nostræ sunt Sacramentalia Exemplaria. --- Et quod dixisti Christum in multis Locis simul offerri, hic plenum Christum, & illic plenum, verum est quoque Christum offerri simul multis in Locis, sed in mysterio, & Sacramentaliter, & plenum esse in omnibus illis Locis, non secundum corporalem Carnis assumptæ substantiam, sed secundum Benedictionem vivificativam, quæ datur piis in pane & vino, ut *Cyrillus* loquitur. -- Quod ad oblationem Christi attinet, ipsemet *Chrysostomus*, quid Sentiat clarissime explicat, per correctionem dicens - Idem semper facimus, magis autem recordatione sacrificii operamur.

Wesley.

Bernardus in sermone de Cæna D. - Gratulare sponsa! Gaude ineffabiliter! nam in multis idem, in multis Locis Christus a solis orru, usque ad occasum, ab aquilone ad austrum offertur. Ergo potest esse simul in multis Locis.

Ridley.

Facilis est Responsio - Quod unus Christus est, & ubique; quippe Deus secundum majestatem, secundum providentiam; &, ut *Augustinus* ait, cum piis ubique secundum invisibilem & infallibilem gratiam: alioqui, si secundum corporalem præsentiam inteligeretur *Bernardus*, quam monstruosum, & Giganteum corpus faceretis de corpore Christi, quod ab Aquilone ad austrum, ab Occasu in ortum usque protenderetur.

Alius nescio quis.

Chrysost. ad Pop. Antiochen. Hom. 2. Helias correptus in cælum curru igneo, clamidem demisit suo discipulo
Heli-

Corporis Christi in Eucharistia.

Helizæo, nec simul secum habere potuit: Christus ascendit in cælum, & veram Carnem secum assumpsit, & nobiscum in Terris reliquit. Sed non reliquit nisi in Sacramento altaris. E. &c.

Concedo Christum utrumque fecisse: Hoc est, & *Ridley.*
Carnem dum ascenderet secum sumpsisse & hic quoque nobiscum eandem reliquisse: sed id quidem factum est longe diversis modis. Assumpsit autem Carnem suam secundum veram Corporis Carnis corporalem substantiam, reliquit in Mysterio in Cæna Dominica fidelibus secundum spirituales Communicationem, & per gratiam percipiendam. Nec percipitur tantum in Cæna Dominica, sed & alias quoque ex auditu Evangelii per Fidem. Panis enim quem frangimus, corpus Christi est & generaliter nisi manducaveritis carnem filii hominis, & biberitis ejus sanguinem, non habetis vitam in vobis.

Hic triumphationes populares agebantur, & in me conjiciebantur convitiis plena plaustra. *Chrysof. Smyth.*
de dignitate sacerdotis, Lib. 4. O summam Dei beneficentiam! O Miraculum! Qui sursum sedet ad dextram Dei patris, eadem hora omnium manibus tenetur.

Tenetur profecto à piis communicantibus, non solum sacramentaliter, manu corporis, sed multo salubrius, manu cordis, & haustu interiore sumitur, ac per sacramentalem significationem tenetur ab omnibus. *Ridley.*

Christus majus quiddam reliquit quam *Helias* cum pallium discipulo reliquisset. *Helias* autem reliquit cum pallio gratiam per quam *Elizæus* postea pallio *Helie* aquas dividebat. *Alius Incognitus.*

Concedo libenter Christum multo majora nobis reliquisse, quam *Helias Helizæo*, licet dicatur reliquisse duplicem suum spiritum; quia virtus & gratia Corporis *Ridley.*

Disputatio de præsentia

poris Christi quam Christus ascendens nobis reliquit, unica est salus, & vita omnium Servandorum, quam reliquit nobis Christus hic percipiendam ex auditu verbi, & ex legitima suorum sacramentorum nobis facta administratione. Hanc virtutem, & gratiam *Chrysostomus* more Johannis Evangelistæ, Carnem Christi vocat.

Alius Incognitus.

Hilarius ait - Deus neminem fallit Vocabulis, quia est ipsa veritas. Verum est ergo quod dicit; dicit autem hoc est corpus meum: Ergo est corpus Christi.

Ridley

Concedo tibi hæc omnia.

Incognitus

Quid tradidit Christus Discipulis in cæna?

Ridley

Panem, corpus suum.

Incognitus

Tradidit illud quod jussit eos accipere, sed jussit eos accipere corpus suum, & non panem, ergo Corpus erat quod tradidit, & non panis.

Ridley.

Nego minorem. Jussit enim accipere corpus suum sacramentaliter in pane materiali, & ita Panis erat quod eos accipere jussit, quia substantia erat panis; & etiam Corpus, quia Sacramentum erat sui corporis, propter sanctificationem, & accessionem spiritus sancti, qui mysteriis à Christo institutis, & legitime administratis, semper solet assistere.

Ogilthorpe.

Disparatum de Disparato non potest prædicari, ut homo non est Lapis: Ita panis non potest esse corpus Christi.

Ridley.

In propriis locutionibus non potest, Concedo, sed in tropicis, qualis hæc loquutio Christi in verbis cænæ - Hoc - i. e. hic panis - est corpus meum, bene potest. -- *Johannes* est *Helias*. *Petra* erat *Christus*. *Ego* sum *vitis*.

Weston.

Theophylact. in 6 *Johan.* ait quod fit Conversio panis in Carnem Dominicam, & quod illud quod Christus dedit nos damus, illud autem non erat, inquit, figura Corporis, sed corpus ipsum.

Corporis Christi in Eucharistia.

De autoritate Theophylacti quid sentiebat Ridleyus, non explicavit; neque enim commode potuit, tot tam multorum vociferationibus exagitatus. Respondit simpliciter ad propositum locum *Theophylacti*.

Concedo, inquit, panem converti in corpus Christi, sed non per Transubstantionem, sed per Sacramentalem conversionem. Transformatur inquit *Theophylactus* ibidem, per mysticam benedictionem, & accessionem spiritus Sancti, in carnem Domini; Non dicit per Expulsionem substantiæ panis, & substitutionem corporalis substantiæ carnis Domini. Et quod dicit non est Figura Corporis, subintelligendum est quod & ipse alibi addidit - *Tantum*. Hoc enim non est nuda figura corporis; assistit enim Christus suis mysteriis; neque unquam, ut *Cyprianus* ait, Divina majestas absentat sese a divinis mysteriis.

Qui sedebat ad mensam inter scribas, qui sibi vindicabat Linguae Græcæ, (ut videbatur) notitiam, alligabat verbum Græcum quod vertitur Transelementatur - Hoc verbum, inquit, importat, substantiæ in substantiam Conversionem: Ergo substantia Panis convertitur in substantiam corporis Christi.

Negat verbum illud Græcum eam vim habere, & citabat ex eodem *Theophylacto* alium locum, in quo idem *Theophyl.* utitur eodem verbo, dicens - Nos Transelementari in carnem Christi. Sed absurdum est dicere nos Transubstantiari in Corpus Christi.

Christus dedit nobis suam veram carnem manducandam, sed nunquam dedit eam manducandam, nisi in ultima Cæna, & in sacramento altaris. Ergo.

Si de vera Christi Carne loqueris secundum substantiam carnis assumptæ, & non per gratiam, & spiritualiter, nego majorem. Sin autem intelligas de vera carne secundum gratiam & spiritualem Communicationem, tunc concedo majorem, & nego minorem.

Disputatio de præsentia

Dat enim nobis vere carnem suam manducandam omnibus in eum credentibus. Est enim verus cibus animæ quo pascimur perpetuo in vitam æternam, juxta illud, - *Caro mea vere est cibus.*

D. Glyn.

Post contumeliosam præfatiunculam, quam fateor eo molestius tuli, quod habitus est mihi semper pro veterano amico, (sed quia scenæ credo inservire voluit, & postea cum ad ædes in quibus custodiebar venisset, petit a me suorum dictorum veniam coram *Tongo*, opinor, & *Ogelthorpo*, ego illi ex animo remitto; & opto claram in Domino Evangelicæ sinceritatis cognitionem, & precor ut aliquando remissis non modo illi, sed & reliquis omnibus offensis, plene reconciliati conveniamus in domo patris cælestis) Sed argumentum ita formavit - Agnovit Ecclesia verum Christi Corpus in Sacramento, Ergo ibi est verum Corpus Christi. Antecedens probatur ex *Augustino* contra *Fauslum* Hæreticum.

Ridley.

Quomodo Ecclesia Christi, quæ est sponsa Christi, edocta est à spiritu sancto per regulam verbi Christi agnoscere verum corpus Christi in cæna Dominica, ita & ego libenter agnosco. Agnoscit autem Ecclesia præsentiam Corporis Christi in cæna Dominica piis, per gratiam, & spiritualiter, ut sæpe jam dixi & per Sacramentalem significationem, non autem per corporalem præsentiam corporis carnis Christi.

Curios.

Chrysost. Quod est in Calice, Id est quod fluxit de latere Christi; sed verus sanguis corporaliter fluxit de latere Christi: Ergo verus naturalis sanguis corporaliter est in Sacramento Altaris.

Ridley.

Quemadmodum panis Sacramentalis & Eucharisticus, dicitur Corpus Christi quod pro nobis est traditum; ita sane poculum Domini est sanguis, qui pro nobis effusus est, sive idem qui fluxit de latere Christi: sed panis dicitur Corpus Domini pro nobis traditum, quia

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quia est ejus corporis Sacramentum ; Ita Calix, scilicet id quod est in Calice, dicitur sanguis pro nobis effusus, vel id quod fluxit de Latere Christi, quia est ejus sanguinis de Latere Christi effluentis Sacramentum, ab ipso Domino ordinatum in nostrum singulare commodum ; hoc est ad alitionem nostram spirituales, sicut est Baptismus in aqua ad spirituales regenerationem.

Joh. 6. Qui manducat meam Carnem, & bibit *Watson.*
meum sanguinem, in me manet, & ego in eo. De
qua manducatione intelligis esse dictum ?

De spirituali manducatione.

Ridley

An Eucharistia sit sacramentum a Domino institutum in sua ultima cæna cum suis Discipulis. *Watson.*

Concedo hæc omnia ita se habere.

Ridley

Quid est Sacramentum ?

Watson.

Tritum est illud *Augustini* ; est Invisibilis gratiæ visibilis Forma : alioqui quomodo sacramentum a multis scriptoribus varie accipitur, credo tibi non esse ignotum. *Ridley.*

Eucharistia est Sacramentum Novi Testamenti ; *Watson.*
habet ergo promissionem Gratiae ; sed nulla promissio facta est pani & vino ; ergo panis & vinum non sunt Sacramenta Novi Testamenti.

Concedo ad Eucharistiam pertinere gratiam, juxta *Ridley.*
illud - *Panis quem frangimus nonne Communicatio Corporis Christi est ?* Et sicut qui edit & bibit indigne sacramentum corporis & sanguinis Domini reus est corporis & sanguinis, & Judicium sibi edit & bibit, ita sane qui digne edit & bibit, manducat vitam, & bibit vitam. Concedo etiam, quod nulla promissio facta est pani & vino, quatenus sint Panis & vinum, verum quatenus sanctificentur, & fiunt sacramenta corporis & sanguinis Domini, habent annexam promissionem gratiæ ; (nimirum Communicationis spiritualis

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tualis corporis Christi) communicandæ quidem, & largiendæ non pani & Vino, sed iis qui digne mysteriis participant.

Wespen.

Unus panis, & unum Corpus multi sumus, omnes qui de uno pane participamus. Quæro quomodo illud intelligis, de uno pane materiali-ne? an de corpore naturali Christi?

Ridley.

De uno pane materiali, quod Sacramentaliter est Corpus Christi. Nam Ecclesia olim consuevit uti uno pane in mensa Domini, & ille unus panis omnibus communicabatur qui simul in ea mensa accumbabant. Ita *Dionysius* vocat Panem Individuum, & *Cyprianus* testatur illum significare corpus Christi mysticum.

Wespen.

Quomodo possint omnes participare de uno pane?

Ridley.

Omnes, qui in eadem mensa simul mysteria communicabant, bene poterant. Quia & unus est Panis etiam cælestis, cujus hic panis Sacramentalis est mysterium; quem sane eundem omnes spiritualiter participamus.

Smith.

August. scribitur de *David* quod ferebatur in manibus suis, & de *David* non invenitur quod ferebat se in manibus suis, de Christo autem invenitur quod ferebat se in manibus suis: sed hoc factum est in ultima cæna, quum tradebat corpus suum suis Discipulis in Sacramento Altaris. Ergo in Sacramento Altaris est verum Corpus Christi.

Ridley.

Respondit -- Quod sciam illum Locum Scripturæ aliter ab aliis legi secundum veritatem *Hebraicam*, & aliter exponi; tamen detur tibi Expositio *Augustini*, & dico quod meæ sententiæ nihil adversatur; nam Christus ferebat sese in manibus suis dum sacramentum Corporis sui tradidit Discipulis comedendum.

Smith.

Dicit August. ad Literam, non invenitur de *David*, & de Christo invenitur. Sed non invenitur, nisi quando instituit Sacramentum Altaris, nisi in ultima cæna.

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cæna. Ergo Christus ad Literam, & non secundum figuram ferebat sese, & ita secundum substantiam, & non secundum figuram, Christi Corpus est in Sacramento Altaris.

Concedo dictum esse ab August. quod de *Davide* non invenitur ad Literam quod ferebat sese in manibus suis, & quod de Christo invenitur. Sed verbum illud [ad Literam] non recte refertur ad id quod portabatur, debet enim ad eum qui portabat referri - Sentit enim August. quod nusquam legatur in Sacris Literis quod carnalis ipse *David* , filius *Jesse* , portabat sese in manibus suis, sed de *David* spirituali, qui *Goliath* Diabolum prostravit, hoc est de Christo servatore, Virginis filio, ad literam bene invenitur, quod ipse bene portabat sese in manibus suis; Quodam videlicet modo, nimirum dum ferebat sui ipsius Sacramentum. - Et verbum [Quodam modo] ipse August. habet, ut quod sentiret palam omnibus manifestaret.

Hic exorsus est dicere, magno, (ut videbatur) Ze-
lo commotus, & pro *Paphnutio* sese haberi à me postulavit; atque ut ad Ecclesiam redirem vehementer orabat. Ego sane in Initio, quia hominem non cognovi, arbitrabar fuisse seniculum qui habebat Zelum Dei, licet non secundum scientiam, & illi cum omni Mansuetudine & reverentia respondere cæpi; sed visus sum mihi postea sentire sub ovina pelle delitescere vulpinam Calliditatem. Argumentum ejus quod magno tandem molimine in medium protulit, hoc erat -- Concilium, inquit, *Lateranense* , quod universalem repræsentabat Ecclesiam, in quo Concilio congregati erant Episcopi numero 2300, Metropolitani septuaginta, & reliquorum Ingens multitudo, decrevit quod Panis & Vinum Virtute verbi Divini Transubstantiantur in Corpus & Sanguinem Domini. Ergo quisquis contradixerit non potest esse Filius Ecclesiæ, sed Hæreticus.

Obser-

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Ridley.

Observande Domine! Audivi quæ citasti ex *Lateranensi* Concilio, & memini fuisse Episcoporum, & Metropolitanorum, uti dixisti, magnam multitudinem, sed non ostendisti quot fuerunt in illo Concilio Fratres, Priores Conventuales; fuerunt enim 800. Tunc quidam è Scribis - Quid, inquit ille mihi? Vis tu negare Authoritatem illius Concilii propter multitudinem illorum Priorum? Nequaquam, inquam ego, adeo ob eam causam quam quod doctrina illius Concilii non congruit cum verbo dei, idque ex Actis illius Concilii, quod habitum est sub *Innocentio* tertio; Viro, si Historiis credendum est, & Ecclesiæ Christi, & Reipublicæ Christianæ nocentissimo. Hic quidam clamabat Scribite! Scribite! Ego vicissim succinebam, Scribite, & rescribite!

Tressam.

Manducant mali verum, & Naturale Corpus Christi. Ergo verum & Naturale Corpus Christi est in Sacramento Altaris.

Ridley.

Mali manducant verum & Naturale Corpus Christi tantum Sacramento tenus juxta *Augustinum*. Boni vero manducant verum corpus, & sacramentaliter, & per gratiam, hoc est spiritualiter.

Watson.

Adducit Canonem de cæna Domini ex Concilio *Nicano*, & urgere volebat maxime quod ibi dicitur - sed Fide consideremus situm, *Κείμενον*, jacentem in mensa agnum tollentem peccata mundi. Situs inquit, & positio corporis, plane declarant corporalem præsentiam corporis.

Ridley.

Nimis crasse cogitas de situ agni cælestis in mensa Domini, non enim humano modo putandus est, ut tu sentire videris, prostrato Corpore jacere in mensa. Sed omnia hic spiritualiter sunt intelligenda. Adest enim in mensa agnus ille cælestis fateor, sed præsentia spirituali, & per gratiam, non autem secundum substantiam corpoream carnis assumptæ; & *Canon* ipse manifeste docet panem esse materiale qui in mensa propo-

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proponitur, & proinde jubet, ne humiliter simus intenti ad ea quæ proponuntur; quasi dicat - Ea quæ proponuntur quid sunt aliud (quantum ad substantiam) quam Panis & vinum? sed exaltata mente fide consideremus situm esse in mensa agnum tollentem peccata mundi. Fides enim exaltata videt illum qui sedet ad dextram patris secundum verum corporis modum, per gratiam in Mensa Dominica situm, & tollentem peccata mundi.

Univerſa Eccleſia *Græcorum & Latinorum*, Orientis *Alius* & occidentis, conſenſerunt in Concilio *Florentino* unanimiter in Doctrina Eucharistiæ. quod sit in sacramento verum, & reale corpus Christi; ergo tu dissentis ab univerſa Ecclesia. *mibi Incognitus.*

Nego *Græcos*, & Eccleſiam Orientis, aut in Concilio *Florentino*, aut unquam alias conſenſiſſe cum Romanenſi Eccleſia in Doctrina de Tranſubſtantiatione Panis in Corpus Christi: Nihil enim in Concilio *Florentino* cum Romanis de ea re Græci decernere voluerunt: licet hætenus, fateor, ibidem conveniunt, ut liberum eſſet utrique Eccleſiæ receptum ſuum morem ſervare in pane azy-mo, vel fermentato. *Ridley.*

Hic rurfus *D. Cole* clamat - Imo conveniunt de Tranſubſtantiatione panis in Corpus Christi. *Cole.*

Pernegabat - Iterum Incognitus mihi quidam de ſcribarum numero, ut opinor, nihil ibi de Tranſubſtantiatione decreverunt, ſed eam materiam tanquam Eccleſiarum concordia minime convenientem, intractatam reliquerunt: quem vera dixiſſe *Ridleius* confirmabat. *Ridleius.*

Id nos adoramus quod Magi in præſepi adoraverunt, *Chryſoſt. Hom. 20. in. 1. Cor.* ſed Magi adoraverunt in præſepi poſitum verum & naturale corpus Christi. Ergo, - Et rurfus ibidem - Non hic Dominum in præſepi, ſed in altari, nec mulierem in ulnis tenentem, ſed ſacerdotem. *Adora-* *Wefſon.*

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Ridley.

Adoramus nos, fateor, eundem verum Dominum, & servatorem mundi quem adoraverunt magi in præsepi. Nos inquam adoramus eundem in mysterio, & in sacramento cænæ Dominicæ. Sed eum adoramus spiritali libertate, ut ait *August. lib. 3. de Doct. Christ. c. 10.* non carnali servitute; hoc est non adoramus serviliter signa pro rebus, quod esset, ut ille ait, servilis Infirmittatis, sed mente in cælum elevata illum sursum sedentem qui ab angelis adoratur, eundem nos oculis fidei præsentem secundum gratiam, & spiritaliter in mensa sua assidentem intuemur, & adoramus. Assistit enim semper Christus suis mysteriis, ut habet Augustinus; & divina Majestas, ut ait Cyprianus, nunquam se absentat divinis mysteriis; sed hæc assistentia, & præsentia Christi, (quemadmodum in Baptismo) tota spiritalis est, & per gratiam, non autem per carnis corporalem substantiam. Ita plane & habetur in mensa Domini legitime, & juxta verbum Dei rite administrata.

Weslen.

Sub finem Dominus Proloquutor hostiliter in me debacchatus est, inimicum hominem palam appellans; præfractum, & singularis audaciæ. Clamabat etiam Hereses jam sub ipsorum conspectu protritas, & conculcatas, quamobrem omnes vehementer adhortabatur ad carmen victorale *ἐπινίκιον* concelebrandum, ipso Doctore Proloquutore voce præeunte - *Vicit veritas! Vicit veritas!* Adque ad hunc modum triumphali applausu, & celebri acclamatione sanctissimorum sacrificorum, & Dominorum Doctorum, qui pro aris & focus, pro Laribus & Diis penatibus, strenue dimicassent, terminata est hæc gloriosa Disputatio.

Ridleys

*A Brief Treatise of the most blessed
SACRAMENT of the Body and
Blood of Christ.*

THE PREFACE.



ANY Things confound the weak memory, a few places well weighed and proved lighten the understanding. Truth is there to be searched with Diligence where it is to be had. Tho God doth speak the Truth by man, yet in mans word which God hath not revealed to be his, man may doubt without mistrust in God: Christ is the Truth of God reveal'd, unto man from Heaven by God himself, and therefore in his word the truth is to be found, which is to be embrac'd of all that be his. Christ biddeth us ask, and we shall have; search, and we shall find; knock, and it shall be open'd unto us. Therefore, O Heavenly Father! Author and Fountain of all Truth, the bottomle/s sea of all true understanding, send down, we beseech thee, thy holy Spirit into our Hearts, and lighten our understanding with the beams of thy heavenly grace. We ask thee this, O heavenly Father, not in respect of our deserts, but for thy dear Son our Saviour Jesus Christ's sake. Thou knowest O heavenly Father, that the controversy about the blessed Body and Blood of thy dear Son our Saviour Christ, hath troubled not of late only the Church of England, France, Germany and Italy, but

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also

also many years ago. The fault is ours no doubt thereof, for we have deserved thy Plague. But O Lord! be merciful and relieve our misery with some light of grace. Thou knowest O Lord how the wicked World rolleth up and down, and reeleth too and fro, and careth not what thy Will is, so it may abide in wealth. If Truth have wealth then who is so stout to defend the Truth as they? but if Christs Cross be laid on Truth's back, then they vanish straight away as wax before the fire. But these are not they, O Heavenly Father! for whom I make my most moan, but for those silly ones, O Lord, which have a zeal unto thee: those, I mean, which would and wish to know thy will, and yet are letted, bolden back and blinded by the subtelties of Satan and his Ministers, the wickedness of this wretched world, and the sinful lusts and affections of the flesh. Alas Lord! thou knowest that we are of our selves but flesh, wherein there dwelleth nothing that is good. How then is it possible for man, without thee O Lord, to understand thy Truth indeed? Can the natural man perceive the will of God? O Lord to whom thou givest a zeal of thee, give them also we beseech thee the knowledge of thy blessed Will: suffer not them O Lord blindly to be led for to strive against thee, as thou didst those, alas! which crucified thine own dear Son. Forgive them O Lord! for thy dear Son's sake, for they know not what they do. They do think alas, O Lord, for want of knowledge, that they do unto thee good service, even when against thee they do extreemly rage. Remember O Lord we beseech thee, the Prayer of thy Martyr St. Stephen, of thy holy Apostle Paul, which wisheth him accursed from thee for the salvation of his brethren the Jews. Remember O Heavenly Father! the Prayer of thy dear Son upon the Cross, when he said to thee, O Father forgive them, they know not what they do. With this forgiveness, O good Lord God, give me I beseech thee thy grace,

so briefly here to set forth the sayings and sentences of thy dear Son our Saviour Christ, of his Evangelists and Apostles, that in this foresaid controversy the light of thy truth by the Lanthorn of thy word may shine to all them that love thee. Amen.

OF the Lords last Supper speak expressly three of the Evangelists, *Matthew*, *Mark*, and *Luke*: but none more plainly and more fully declareth the same than doth *St. Paul*, partly in the 10th. c. *Cor.* 1st As *Matthew* and *Mark* agree in form of words, so doth likewise *Luke* and *Paul*, but all four no doubt, as they were altogether in one school, and inspir'd with one spirit, so taught they all one truth. God grant us to understand it well. *Matthew* setteth forth Christ's supper thus, *When Even was come he sate down with the Twelve; as they did eat, Jesus took Bread, and gave thanks, brake it, and gave it to the Disciples and said, take eat this is my Body: and he took the Cup, gave thanks and gave it to them saying drink ye all of this, for this is my Blood of the new Testament that is shed for many for the remission of Sins. I say unto you I will not drink of the Vine-tree untill that day when I shall drink it new in my Father's Kingdom: and when they had said grace they went out.*

Now *Mark* speaketh it thus: *And as they eat, Jesus took bread, blessed, and brake it and gave it to them and said, take, eat, this is my Body: and he took the Cup, gave thanks, and gave it to them, and they all drank of it, and he said unto them, this is my Blood of the New Testament which is shed for many: Verily I say unto you I will drink*

no more of the fruit of the Vine, untill that day I drink it new in the Kingdom of God.

Here *Matthew* and *Mark* do agree not only in the matter, but also almost fully in the form of words, saving that for this word in *Matth.* [*gave thanks*] *Mark* hath this word [*blessed*] which signifieth in this place all one: and whereas *Mat.* saith [*Drink ye all of this*] *Mark* saith [*and they all drank of it*] and where *Mat.* saith [*of this fruit of the Vine*] *Mark* leaveth out the word [*this*] and saith [*of the fruit of the Vine.*] Now let us see likewise what agreement in form of words is betwixt *St. Luke* and *St. Paul*, *Luke* writeth thus.

He took Bread, gave thanks, brake it and gave it to them saying, this is my Body, this do in Remembrance of me: likewise also when they had suppd he took the Cup saying, this Cup is the New-Testament in my Blood which is shed for you.

St. Paul setteth forth *Christ's Supper* thus, *The Lord Jesus in the same night in the which he was betrayed took bread and gave thanks and brake, and said, take, eat, this is my Body which is broken for you, this do in remembrance of me. After the same manner he took the Cup when Supper was done saying, this Cup is the New-Testament in my Blood, this do as often as you drink it in Remembrance of me, for as often as you shall eat this Bread, and drink this Cup, you shall shew the Lords Death untill he come &c.*

Here where *Luke* saith [*which is given*] *Paul* saith [*which is broken*] and as *Luke* addeth to the words of *Paul* spoken of the Cup [*which is shed for you*] so likewise *Paul* addeth to the words of *Luke* *this do as often as you shall drink it in the remembrance of me*; the rest that followeth in *St. Paul*, both there, and in the 10th Chap. pertaineth to the right use and doctrine of the Lord's Supper.

Thus

Thus the Evangelists & St. *Paul* have rehearsed the words and Works of Christ, whereby he did institute and ordain this holy Sacrament of his blessed Body and Blood to be a perpetual remembrance of himself untill his coming again. Of himself, I say, that is of his Body given for us, and of his Blood shed for the remission of sins.

But in this remembrance thus ordain'd, as the Author thereof is Christ both God and Man, so by the almighty power of God it far passeth all kinds of Remembrance that any other man is able to make, either of himself, or of any other thing. For whosoever receiveth this holy Sacrament thus ordain'd in remembrance of Christ, he receiveth therewith either Death or Life. In this I trust we do all agree, for St. *Paul* saith of the godly receivers 1 *Cor.* 10th. *The Cup of blessing which we bless, is it not the partaking or Fellowship of Christ's Blood?* and also he saith the Bread which we break (he meaneth at the Lord's Table) is it not the partaking, or fellowship of Christ's Body? now the partaking of Christ's Body and Blood unto the faithfull and godly, is the partaking and fellowship of Life and immortality. And again of the bad and ungodly receivers St. *Paul* as plainly saith thus, *He that eateth of this Bread, and drinketh of this Cup unworthily, he is guilty of the Body and Blood of the Lord.* O how necessary then is it if we love Life and would eschew Death, to try and examin our selves before we eat of this Bread, and drink of this Cup, for else assuredly he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he esteemed not the Lords Body; that is, he reverenceth not the Lords body with the honour which is due unto him. And yet by that which was said, that with the receipt of the Holy Sacrament of the blessed Body and Blood of Christ

is received of every one , good or bad , either Life or Death ; it is not meant that they which are dead before God , hereby may receive Life ; or the living before God can hereby receive Death. For as none is meet to receive natural food whereby the natural life is nourished except he be born , and live before , so no man can feed by the receipt of this holy Sacrament , of the food of eternal Life , except he be regenerated , and born of God before ; and on the other side , no man here receiveth damnation which is not dead before.

Thus , hitherto , without all doubt , God is my witness (I say so far as I know) there is no controversy among them that be learn'd in the Church of *England* , concerning the matter of this Sacrament , but all do agree , whether they be new or old : and to speak plain , as some do odiously call each other , whether they be Protestants , Papists , Pharisees , or Gospellers. And as all do agree hitherto in the aforesaid Doctrine , so all do detest , abhor and condemn the wicked Heresy of the *Messalians* , which otherwise be called *Euchits* , which said that the holy Sacrament can neither do good nor harm.

Trip.Hist.
Lib. 7.
cap. 11.

All do also condemn the wicked Anabaptists , which putteth no difference betwixt the Lords Table , and the Lords meat , and their own.

And forasmuch as Charity would , if it be possible , and so far as we may with the safeguard of good Conscience , and maintenance of the Truth , to agree with all men , therefore methinks that it is not charitably done to burden any man , either new or old , farther than such do declare themselves to dissent from that we are persuaded to be the Truth , or pretend there to be controversies whereas none such are indeed , and so to multiply the debate , the which the more
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it doth increase, the farther it doth depart from the unity that the true Christian should desire.

And again this is true, that Truth neither needeth, nor will be maintain'd with lies, and it is sin to lie against the Devil, for tho by the ly thou doest seem never so much to speak against the Devil, yet in that thoulyest indeed thou workest the Devils work; thou doest him service, and takest the Devils part.

Now then, whether they do godly and charitably, which either by their pen in writing, or by their words in preaching, do bear the simple people in hand that those which thus do teach, and believe, do go about to make the holy Sacrament ordain'd by Christ himself a thing no better than a piece of common broken bread, or that do say, that such do make this Sacrament of the blessed Body and Blood of Christ but a bare sign or figure to represent Christ, none otherwise than an Ivy-Bush doth represent the Wine in a Tavern, or as a vile person gorgeously apparrell'd may represent a King or a Prince in a Play: Alas! let us leave lying and speak the truth every man not only to his neighbour, but also of his neighbour; for we are members one of another, saith St. *Paul*.

The controversy no doubt which at this day troubleth the Church (wherein any mean learned man either old or new, doth stand in) is not whether the holy Sacrament of the blessed Body and Blood of Christ is no better than a piece of common bread or no, or whether the Lords Table be no more to be regarded than the table of any earthly man or no, or whether it be a bare sign or figure of Christ and nothing else or no, for all do grant that St. *Pauls* words do require that the Bread which we brake is the partaking of the Body of Christ, and also all do grant him that eateth of that Bread and drinketh of that Cup

Cup unworthily, to be guilty of the Lords Death, and to eat and drink his own damnation, because he esteem'd not the Lords Body. All do grant that these words of *Paul* when he saith [*if we eat, it advantageth us nothing, or if we eat not, we want nothing thereby*] are not spoken of the Lord's Table, but of other common meats. Thus then hitherto yet we all agree, but now let us see wherein the Dissention doth stand: the understanding of it wherein it doth chiefly stand, is a step to the true searching forth of the Truth, for who can seek well a Remedy if he know not before the Disease?

It is neither to be denied nor dissembled that in the matter of this Sacrament there be divers points wherein men counted to be learned cannot agree; as whether there be any Transubstantiation of the Bread or no? any corporal and carnal presence of Christs Substance or no? whether adoration due only unto God, is to be done to the Sacrament or no? and whether Christs body be there indeed offered unto the heavenly Father by the Priest or no? or whether the evil man receiveth the natural Body of Christ or no? yet nevertheless, as in a man diseased in divers parts, commonly the original cause of such divers diseases which are spread abroad in the body, do come from some one chief member, as from the stomach, or from the head; even so all those five aforesaid points do chiefly hang upon this one question which is, What is the matter of the Sacrament? whether is it the natural substance of Bread, or the natural substance of Christs own Body. The truth of this question truly tryed out and agreed upon, no doubt shall cease the controversy in all the rest. For if it be Christs own natural Body, born of the Virgin, then assuredly (seeing that all learned men in *England* both

both new and old grant there to be but one substance) then I say, they must needs grant Transubstantiation; that is, a change of the substance of bread into the substance of Christs body. Then also they must grant the carnal and corporal presence of Christs body. Then must the Sacrament be adored with the Honor due unto Christ himself, for the unity of the two natures in one person. Then if the Priest do offer the Sacrament, he doth offer indeed Christ himself. And finally the murderer, the adulterer, and wicked man receiving the Sacrament, must needs then receive also the natural substance of Christ's own blessed Body both Flesh and Blood.

Now on the other side, if after the truth shall be truly tryed out, it be found that the substance of the Bread is the material substance of the Sacrament, altho for the change of the use, office, and dignity of the Bread, the Bread indeed sacramentally is changed into the body of Christ, as the water of Baptism is changed into the fountain of regeneration, and yet the material substance thereof remaineth all one as was before, If, I say, the true solution of that former question (whereupon all these controversies do hang) be, that the natural substance of Bread is the material substance in the holy Sacrament of Christs body, then must it follow of that former proposition, (confessed of all that be named to be learned, so far as I do know, in *England*,) which is, That there is but one material substance in the Sacrament of the Body, and one only, likewise in the Sacrament of the Blood) that there is no such thing indeed and in truth as they call Transubstantiation. For the Substance of Bread remaineth still in the Sacrament of the Body: then also the natural substance of Christs human nature which he took of the Virgin *Mary* is in

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Heaven, where it reigneth now in glory, and not here inclosed under the form of Bread: then that godly Honour which is only due unto God the Creator, and may not be done unto the creature without Idolatry, and Sacriledge, is not to be done unto the holy Sacrament. Then also the wicked, (I mean the impenitent) murderer, adulterer, or such like, do not receive the natural Substance of the blessed body and blood of Christ. Finally then doth follow, that Christs blessed Body, which was once only offer'd and shed upon the Cross, being available for the sins of all the World; is offer'd up no more in the natural substance thereof neither by the Priest, nor any other thing.

But here, before we go any farther to search in this matter, and to wade to search and try out, as we may, the truth thereof in the Scripture, it shall do well by the way -- Whether they that thus make answer and solution unto the former principal Question, do take away simply and absolutely the presence of Christs Body and Blood from the Sacrament, ordained by Christ, and duely ministred, according to his holy Ordinance and Institution of the same. Undoubtedly they do deny That utterly, either so to say or to mean the same: and hereof, if any man do, or will doubt, the Books which are written already in this matter of them that thus do answer will make the matter plain.

Now then, will ye say, what kind of presence will they grant, and what do they deny? Briefly they deny the presence of Christs Body in the natural substance of his human, and assumpt nature, and grant the presence of the same by Grace, that is: They affirm and say that the substance of the natural body and blood of Christ is only remaining in Heaven, and so shall be until the latter day, when he shall come again in glory accompanied with the angels of Heaven

ven to judge both the quick and the dead. And the same natural substance of the very Body and Blood of Christ, because it is united to the divine nature in Christ the second person in the Trinity, therefore it hath not only Life in it self, but is also able, and doth give life unto so many as be, or shall be partakers thereof; that is to all that do believe in his name, which are not born of blood, (as *John* saith) or of the will of flesh, or of the will of man, but are born of God, tho the self same substance abide still in Heaven, and they, for the time of their Pilgrimage, dwell here upon Earth. By Grace I said, that is by the gift of this life mentioned in *John*, and the properties for the same, meet for a Pilgrimage here upon Earth, the same body of Christ is here present with us. As for example; we say the Sun which in substance never removeth his place out of the Heavens, is yet present here by his Beams, Light, and natural Influence where it shineth upon the Earth: for Gods word, and his Sacraments be as it were the Beams of Christ, who is *Sol Justitie*.

Thus thou hast heard wherein doth stand the principal state and chief point of all the Controversies which do properly pertain unto the nature of this Sacrament. As for the use thereof, I grant there be many other things, whereof here I have spoken of nothing at all.

And now, least thou justly mayest complain and say, that I have in opening this matter done nothing else but digged a Pit, and have not shut it up again, or broken a Gap and have not made it up, or opened the Book, and have not closed it again, or else to call me what they list, as neutrall, Dissembler, &c. Therefore here now I will by Gods Grace not only shortly, but also so clearly, and plainly as I can, make thee

now to know whether of the aforeſaid two Answers to the former principall ſtate and chief point doth like me beſt. Yea and alſo I will hold all thoſe accuſed which in this matter, which now ſo troubles the Church of Chriſt, have of God receiv'd the Key of Knowledge, and yet go about to ſhut up the Doors, that they themſelves will not enter in, nor ſuffer others that would. And as for my own part, I conſider both of late what cure, and charge of Souls hath bin committed unto me, whereof God knoweth how ſoon I ſhall be called to give an Account, and alſo now in this world, what peril and danger of the Laws concerning my Life I am now in at this preſent time: what folly were it to diſſemble with God, of whom aſſuredly, I look and hope by Chriſt to have everlaſting life. Seeing that ſuch charge and danger both before God and man do compaſs me in round about on every ſide, therefore God willing, I will frankly and freely utter my mind: and tho my body be Captive, yet my Tongue and my Pen, as long as I may, ſhall freely ſet forth that which undoubtedly I am perſwaded to be the Truth of Gods word. And yet will I do it under this Proteſtation (call me a Proteſtant who liſt, I do not paſs thereof) my Proteſtation ſhall be this that my mind is, and ever ſhall be, God willing, to ſet forth ſincerely the true ſenſe and meaning, to the beſt of my underſtanding, of Gods moſt holy word, and not to decline from the ſame, either by fear of worldly danger, or elſe for hope of gain. I do proteſt alſo due obedience and ſubmiſſion of my judgment in this my writing, and in all other mine affairs, unto thoſe of Chriſts Church which be truly learned in Gods holy word, and guided by his Spirit. After this Proteſtation, I do plainly affirm, and ſay, that the ſecond answer made unto the chief
 Question

Question and principal point I am perswaded to be the very true meaning and sense of Gods holy word: That is, that the natural Substance of Bread and Wine is the true material substance of the holy Sacrament of the blessed Body and Blood of our Saviour Christ: and the places of Scripture whereupon this my Faith is grounded be these, both concerning the Sacrament of the Body, and also of the Blood. First let us repeat the beginning of the Institution of the Lords Supper, wherein all the three Evangelists and St. Paul do agree saying ---- *That Jesus took Bread, gave thanks, brake, and gave it to the Disciples, saying --- Take, Eat, this is my Body.* Here it appeareth plainly that Christ called very Bread his Body. For that which he took was very Bread. In this all men do agree; and that which he took, after he had given thanks, he brake, and that which he took and brake, he gave it to his Disciples, and that which he took, brake, and gave to his Disciples, he said himself of it ---- *This is my Body.* So it appeareth plainly, that Christ called very Bread his Body: But very Bread cannot be his very Body in very Substance thereof, therefore it must needs have another meaning, which meaning appeareth plainly what it is by the next sentence that followeth immediately both in *Luke*, and in *Paul*, and that is this -- *Do this in remembrance of me;* whereupon it seemeth unto me to be evident, that Christ did take Bread and called it his Body, for that he would institute thereby a perpetual Remembrance of his Body: specially of that singular benefit of our Redemption, which he would then procure & purchase unto us by his Body upon the Cross. But Bread retaining still its own very natural substance may be thus by grace, and in a sacramental signification His Body, whereas else the very Bread which he took, brake, and gave them.

them could not be in any wise his natural body, for that were confusion of substances, and therefore the very words of Christ, joyned to the next sentence following, both enforceth us to confesse the very bread to remain still, and also openeth unto us how that Bread may be, and is thus by his divine power his body which was given for us.

But here I remember that I have read in some writers of the contrary opinion, which do deny that That which Christ did take he brake; For, say they, after this taking [*he blessed it*] as *Mark* doth speak, and by his Blessing he changed the natural substance of the Bread into the natural substance of his Body. And so, altho he took the bread, and blessed it, yet because in blessing it he changed the substance of it, he broke not the bread which then was not there, but only the form thereof. Unto this Objection I have two plain answers, both grounded upon Gods word. The one I will rehearse here, the other answer I will defer untill I speak of the Sacrament of the Blood. Mine answer here is taken out of the plain words of *St. Paul*, which doth manifestly confound this fantastical invention; first invented, I ween, of Pope *Innocentius* and after confirmed by the subtil sophist *Dunse*, and lately renewed now in our Days with an eloquent stile, and much fineness of wit. But what can crafty Inventions, subtilty in Sophisms, Eloquence or fineness of Wit prevail against the infallible word of God? What need we to contend and strive what thing we break, for *Paul* saith, speaking undoubtedly of the Lords Table -- *The Bread* (saith he) *which we break, is it not the partaking or fellowship of the Lords Body?* whereupon it followeth that after the Thanksgiving it is Bread which we break. And how often in the *Acts* of the *Apostles* is the Lords Supper signified

nified by breaking of Bread. *They did persevere in breaking of Bread.* And again -- *They brake Bread in every house.* And again - *When they were come together to break Bread.* St. Paul who setteth forth most fully in his writing both the doctrine and the right use of the Lord's Supper, and the Sacramental eating and drinking of Christs Body & Blood, call'd it 5 times *Bread, Bread &c.*

The second Reason: The Sacramental Bread is the mystical body, and so is called in Scripture 1. Cor. 10. as it is called the natural Body of Christ. But Christs mystical Body is the Congregations of the Christians. Now no man was ever so fond as to say that That Sacramental Bread is Transubstantiated, and changed into the substance of the Congregation. Wherefore no man should likewise think or say that the Bread is Transubstantiated and changed into the natural substance of Christs human nature. But my mind is not here to write what may be gathered out of Scriptures for this purpose, but only to note here briefly those which seem unto me to be the most plain places. Therefore, contented to have spoken thus much of the Sacramental Bread, now I will speak a little of the Lords Cup.

And this shall be my third argument grounded upon Christs own words.

The natural substance of the Sacramental Wine remaineth still, and is the material substance of the Sacrament of the Blood of Christ. Therefore it is likewise so in the Sacramental Bread. I know that he that is of the contrary opinion will deny the former part of my argument. But I will prove it thus by the plain words of Christ himself, both in *Matth.* and in *Mark.* Christs words be these, after the words said upon the Cup - *I say unto you, saith Christ, I will not drink henceforth of this fruit of the Vine-tree, untill I shall drink that*

that anew in my Fathers Kingdom. Here note how Christ calleth plainly his Cup the Fruit of the Vine-tree : but the fruit of the Vine-tree is very natural Wine : wherefore the very natural substance of the Wine doth remain still in the Sacrament of Christ's Blood.

And here in speaking of the Lord's Cup, it cometh to my remembrance the vanity of *Innocentius* phantastical Invention ; which by *Pauls* words I did confute before, and here did promise somewhat more to speak ; and that is thus. If the Transubstantiation be made by this word [*Blessed*] in *Mark* said upon the Bread, then surely seeing that word is not said of Christ, (neither of any of the Evangelists, nor of *Paul*) upon the Cup, then there is no Transubstantiation of the Wine at all : For where the cause doth fail, there cannot follow the Effect. But the Sacramental Bread, and the Sacramental Wine do both remain in their natural Substance alike, and if the one be not changed, (as of the Sacramental Wine it appeareth evidently,) then is there no such Transubstantiation in either of them both.

All that put and affirm this change of the substance of Bread and Wine into the substance of Christ's Body and Blood (called Transubstantiation) do also say and affirm this change to be made by a certain form of pre-script words and none others : but what they be which make the change, either of the one or of the other, undoubtedly even they which write most sincerely in these our days, almost confess plainly that they cannot tell. For altho' they grant to certain old Authors, as *Chrysostom* and *Ambrose*, that these words -- *This is my Body*, are the words of Consecration of the Sacrament of the Body ; yet say they, these words may well be so called, because they do assure us of the conse-
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cration thereof whether it be done before these words be spoken or no. But as for this their doubt concerning the Sacrament of the Body I let it pass.

Let us now consider the words which pertain unto the Cup. This is first evident, that as *Matthew* much agreeth with *Mark*, and *Luke* with *Paul*, in form of words concerning the Sacrament of the Body; so in this Sacrament of the Cup the form of words in *Matthew* and *Mark* is divers from that which is in *Luke* and *Paul*. The old Authors do most rehearse the form of words in *Matthew*, and *Mark*; because, I ween, they seemed to them more clear: But here I would know whether it is not credible or no, that *Luke* and *Paul*, when they celebrated the Lords Supper with their Congregations, that they did not use the same form of words at the Lord's Table which they wrote? Of *Luke*, because he was a Physitian, whether some will grant that he might be a Priest or no, and was able to receive the order of Priesthood (which they say is given by vertue of these words said by the Bishop - *Take thou Authority to Sacrifice for the Quick and Dead*) I cannot tell: but if they should be so straight upon *Luke*, either for his craft, or else for lack of such power given unto him by vertue of the aforesaid words, then I ween, both *Peter* and *Paul* are in danger to be deposed of their Priesthood; for the craft either of *Filching* which was *Peter's*, or of making Tents, which was *Paul's*, were more vile than the science of Physick; and as for these Sacramental words of the order of Priesthood, to have authority to Sacrifice both for the quick and the dead, I ween *Peter* and *Paul*, if they were both alive, were not able to prove that ever Christ gave them such Authority, or ever said any such words unto them. But I will let *Luke* go, and because *Paul* speaketh more for him himself, I will rehearse his words, *That which I received of the Lord I gave unto*

you, for the Lord Jesus &c. and so he setteth forth the whole institution and right use of the Lords Supper; now seeing *Paul* here saith that he received of the Lord that which he gave them, and that which he had receiv'd & given them before by word of mouth, now he reherfeth, and writeth the same in his Epistle; it is credible, that *Paul* would never have used this form of words upon the Lords Cup, except as he saith, he had received them of the Lord; and that he had given them before, and now reherfeth the same in his Epistle. I trust no man is so far from reason, but he will grant me that *Paul* did use the form of words which he writeth, let us then consider *Pauls* words which he saith Christ spake upon the Cup, *This Cup is the New Testament in my Blood; this do as often as you shall drink it in remembrance of me.* Here I would know whether that Christ's words spoken upon the Cup were not as mighty in work, and as effectual in signification as they that were spoken upon the Bread. If this be granted (which I think no man can deny) then further I reason thus. But the word [*Is*] in the words spoken upon the Lords bread doth mightily signify, (say they) the change of the substance of that which goeth before it, into the substance of that which followeth after; that is of the substance of bread into the substance of Christs body. Now then, when Christs words spoken upon the Cup be of the same might, and power both in working and signifying, then must this word [*Is*] when Christ saith *this Cup [is] the New Testament &c.* turn the substance of the Cup into the substance of the New Testament. And if thou wilt say that this word [*Is*] neither maketh, neither signifieth any such change of the Cup, and that altho it be said of Christ that *this Cup is the New Testament*, yet Christ meant no such change as That; Marry Sr, even so say I when Christ said of the Bread which

which he took, and after thanksgiving brake, and gave them saying *take, eat, this is my Body*, he meant no more any such change of the Bread into the substance of his natural Body than he meant of the change and Transubstantiation of the Cup into the substance of the New Testament; and if thou wilt say that the word (Cup) here in Christs words doth not signify the Cup it self, but the Wine or thing contained in the Cup, by a figure called *Metonymia*, (for that Christs words meant, and so must needs be taken) thou sayest very well; but I pray thee by the way here note two things. First, that this word (*Is*) hath no such strength or signification in the Lords words to make or signify any Transubstantiation. Secondly; That in the Lords words whereby he instituted the Sacrament of his Blood he used a Figurative speech. How vain then is it that some say that Christ in Doctrine, and in the Institution of the Sacraments, used no Figures, but all his words are to be strained to their proper signification; when as here, neither That was in the Cup, nor the Cup it self, (taking every word in its proper signification) was the New Testament. Thus in one sentence spoken of Christ, the figure must help us twice.

But some say if we shall thus admit figures in Doctrine, then shall all the Articles of our Faith by figures and allegories shortly be transformed. I say it is like fault, and even the same, to deny the figure when the place so requireth; as vainly to make It a figurative speech which is to be understood in its proper signification. The rule whereby it is known when the speech is figurative, and when it is none St. *Aug.* in his Book *de Doctrina Christi lib. 3. ch. 16.* giveth diverse learned Lessons, of the which one is this - *If (saith he) the Scripture doth seem to command a thing which*

is wicked or ungodly , or to forbid a thing that Charity doth require , then know you that the speech is figurative. As for example , he bringeth the saying of Christ, the 6th of *John* Except ye eat the flesh of the Son of Man , and drink his blood, ye can have no Life in you. It seemeth to command a wicked or ungodly thing , wherefore it is a figurative speech, commanding to have communion or fellowship with Christs passion; and devoutly and wholsomly to lay up in memory that his flesh was crucified and wounded for us. This Lesson of St. *Aug.* I have therefore the rather set forth, because as it teacheth us to understand that place in *John* figuratively; even so surely the same Lesson with the example of St. *Aug.* Exposition thereof, teacheth us not only by the same to understand Christs words in the institution of the Sacrament both of his Body and of his Blood figuratively, but also the very true meaning and understanding of the same. For if to command to eat the flesh of the Son of man, and to drink his blood seemeth to command an inconvenience , or an ungodly thing , and is even so indeed if it be understood as the words do stand in their proper signification , and therefore must be understood figuratively and spiritually (as St. *Aug.* doth learnedly and godly interpret them) then surely Christ commanding in his last Supper to eat his Body and to drink his Blood, seemeth to command in sound of words as great , and even the same inconvenience and ungodliness as did his words in the sixth Chapter of St. *John* ; and therefore must even by the same reason be likewise understood and expounded figuratively , and spiritually , and as St. *Aug.* did the other. Whereunto the same exposition of St. *Aug.* may seem to be more meet, for that Christ in his Supper to the commandment of eating and drinking his Blood addeth - *Do this in remembrance of me.*

me : which words surely were the Key that opened and revealed this spiritual and godly exposition unto St. *Aug.* But I have tarried longer in setting forth the form of Christs words upon the Lords Cup written by *Paul* and *Luke* then I did intend to do.

And yet here cometh to my remembrance the form of words used in the Latin *Mafs* upon the Lords Cup, whereof I do not a little marvel what should be the cause, that seeing the Latin *Mafs* agreeth with the Evangelists and *Paul* in the form of words said upon the Bread, why in the form of words said upon the Cup it differeth from them all; yea and addeth these words *mysterium Fidei*; yea, and if they might have some good exposition, yet why it should not be as well added unto the words of Christ upon the Bread as upon the Cup. Surely I do not see the mystery. And when I see in the Latine *Mafs* the sacrament of the Blood abused when it is denyed unto the Lay-man, clean contrary to Gods most certain words, for why, I beseech thee, should the Sacrament of Christs Blood be denyed unto the Lay-Christian, more than to the Priest? Did not Christ shed his Blood as well for the Lay Godly man, as for the Godly Priest? If thou wilt say yes, he did so, but yet the Sacrament of the Blood is not to be received without the offering up and sacrificing thereof unto God the Father both for the quick and for the dead, and no man may make oblation of Christs Blood unto God, but a Priest, and therefore the Priest, and that but in his *Mafs* only, may receive the Sacrament of his Blood. And call you this, *Masters*, *Mysterium Fidei*? alas! alas! I fear me this is before God *mysterium Iniquitatis*; such as St. *Paul* speaketh of in his Epistle to the *Thessalonians*. *The Lord be merciful unto us, and bless us, and lighten his countenance upon us and be merciful unto us, that we may know thy*

thy way upon earth, and among all people thy Salvation.

This kind of Oblations standeth upon Transubstantiation his German-cousin, and do grow both upon one ground. The Lord weed out of his vineyard shortly that bitter root.

To speak of this Oblation, how much it is injurious to Christs Passion, how it cannot but with highest blasphemy, hainous arrogancy, and intolerable pride be claimed of any man other then of Christ himself: how much and plainly it repugneth unto the manifest words, the true sense and meaning of holy Scripture, in many places; and especially in the Epistle to the *Hebrews*; the matter is too long, and others have written in it at large, that my mind is now not to entreat thereof any further.

Yet there remaineth one vain Quiddity of *Dunse* in this matter, the which because some that write now do like it so well that they have stripped it out of *Dunse's* dusty, and dark Terms, and prickt and painted it in fresh colours of eloquent stile, and therefore may deceive more except the error be warily eschewed.

Dunse saith in these words of Christ *This is my Body*, that this Pronoun Demonstrative, meaning the word (*this*) if you will know what it doth show or demonstrate whether the Bread that Christ took, or no, he answereth no, but only one thing in substance it pointeth, whereof the nature or name it doth not tell, but leaveth that to be determined and told by That that followeth the word [*is*] that is by the *Prædicatum* as the Logicians doth speak; and therefore he calleth this pronoun demonstrative *Individuum vagum*, that is, a wandering proper name, whereby we may point out, and shew any one thing in substance, whatsoever

foever it be. That this Imagination is untruly apply'd unto those words of Christ - *this is my Body*, and the vanity thereof, may appear plainly by the words of *Luke* and *Paul*, said upon the Cup in *Matthew* and *Mark*. For as upon the Bread it is said of all *this is my Body*, so of *Matthew* and *Mark* it is said of the Cup - *this is my Blood*. Then if in the words - *this is my Body* the word *This* be, as *Dunſe* calls it, a wandering name to appoint and shew forth any one thing whereof the name or nature it doth not tell, so must it be likewise in those words of *Matthew* and *Mark* upon the Lords Cup - *this is my Blood*. But in the words of *Matthew* and *Mark*, it signifieth and pointeth out the same that it doth in the Lords words upon the Cup in *Luke*, and *Paul*, when it is said - *This Cup is the New Testament in my Blood*. Therefore in *Matthew* and *Mark* the pronoun Demonstrative *This* doth not wander to point one thing in substance not shewing what it is, but telleth it plainly what it is no less in *Matthew* and *Mark* unto the Eye, then is done in *Luke*, and *Paul* by putting to this word *Cup* both unto the Eye and to the Ear. For taking the Cup and demonstrating, or showing it unto his Disciples by this pronoun Demonstrative - *This*, and saying unto them *Drink ye all of this*, it was then all one to say - *This is my Blood*, as to say, *This Cup is my Blood*, meaning by the Cup, as the nature of the speech doth require, the thing contained in the Cup. So likewise, without all doubt, when Christ had taken bread, given thanks, and broken it, and giving it to his Disciples said - *Take, Eat*, and so demonstrating and shewing that Bread which he had in his Hands, to say then *This is my Body*, and to have said *This Bread is my Body* is all one thing; as it were all one if a man lacking a knife, and going to his Oysters would say unto another whom he saw to have two knives

Knives, Sir I pray you lend me the one of your Knives; were it not now all one to answer him Sir, hold, I will lend you [this] to eat your meat, but not to open Oy-
 sters withall; and--- Hold, I will lend you this Knife to
 eat your meat, but not to open Oysters? This
 Similitude serveth but for this purpose, to declare the
 nature of speech withall, whereas the thing that is de-
 monstrated and shewed is evidently perceived and
 openly known unto the Eye. But, O Good Lord? what wonderfull thing it is to see how some men do
 labour to teach what is demonstrated, and shewed by
 the pronoun Demonstrative - This - in Christs words,
 when he saith--This is my Body, This is my Blood. And
 here the Transubstantiators do not agree among them-
 selves, no more than they do about the words which
 work the Transubstantiation; some attributing the
 work unto the word - *Benedixit*; and the most part to
 [*Hoc est corpus meum.*] *Innocentius* therefore, *Duns*, and
 that Sect, which putteth the change in the word - *Bene-
 dixit* - say, that this word - *This*, was then indeed Christs
 Body, tho' the word did not import so much, but only
 one thing in substance, which (after *Duns*, now the
 Bread being gon) must needs be the substance of
 Christs Body. The other which do say that this
 change is made, when the whole Sentence - *This is
 my Body* - is fully finished, and not before, cannot but
 say, that Christs *This* did demonstrate, and shew
 Bread indeed, which so remain'd till the Sentence was
 fully pronounced. But how can they make and ve-
 rifie Christs words to be true, demonstrating the sub-
 stance of Bread, and saying thereof - *This is my Body*;
 that is, as they say, the Natural substance of Christs
 Body, except they will say, that the Verb (*is*) signi-
 fieth is made, or is changed into, and then, in Christs
 words upon the Cup rehearsed by *Luke* and *Paul*, the
 Cup

Cup, or the Wine in the Cup, must be made, or turned into the New Testament, as was declared before. There be some amongst the Transubstantiators, which would be Mediators, yea, rather Newtrals, or Ambidexters, which can shift on both sides; for where the one saith that this word *This* demonstrateth the substance of Bread, the other saith, No, not so; the Bread is gone, and it demonstrateth a substance which is Christs Body. Tush, saith this third Man, Ye understand nothing at all; They agree well enough in the chief point, which is the ground of all, that is this: Both do agree, and bear witness that there is Transubstantiation. They do agree indeed in that Conclusion, but their proof and Doctrine thereof do even as well agree together as did the false Witnesses before *Annas* and *Caiaphas* against Christ, or the wicked Judges to condemn *Susanna*; for they did all agree to speak against Christ, and the wicked Judges to condemn poor *Susanna*, but in the Examination of their Witnesses they were found false, and clean contrary one to the other.

Thus much have I spoken in searching out a solution to this principal Question, which was, - What was the Material Substance of the Holy Sacrament in the Lords Supper?

Now lest I should seem to set by my own Conceit more than is meet, I have thought good to establish this mine Answer and Opinion by the Authority and Doctrine of the old Ecclesiastical Doctors; such, I mean, as were before the wicked Usurpations of the See of *Rome*, grown so immeasurably great, that not only with Tyrannical Power, but also with Corrupt Doctrine it began to subvert Christs Gospel, and to turn the state of the Church set by Christ and his Apostles clean upside down. And I will rehearse but few of them, that is three old Writers of the *Greek* Church and three of the *Latin* Church, which do seem unto

me to be in this matter so plain, that in reading of them no man can be ignorant in this matter, but he which will shut up his own eyes and blindfold himself. The *Greek* Authors are *Origen*, *Chrysostome*, and *Theodoret*; the *Latin* are *Tertullian*, *St. Augustin*, and *Gelasius*. And first let us hear the old Writers of the *Greek Church*. *Origen*, who lived above Twelve hundred and fifty years ago, a Man for the excellency of his Learning so highly esteemed in Christs Church, that he was counted and judged the singular Teacher in his time of Christs Religion; the Confounder of Heresies, the Schoolmaster of many godly Matters, and an Opener of the high Mysteries in Scripture. He writing upon the Fifteenth Chapter of *St. Matthews Gospel*, saith thus, --- *But if any thing enter into the Mouth it goeth away into the Stomach and Belly, and is voided into the Draught; yea, and that Meat which is sanctified by the Word of God and Prayer, as concerning the matter thereof it goeth away into the Belly, and is avoided into the Draught, but for the Prayer which is added unto it, for the proportion of the Faith, it is made profitable, making the mind able to perceive, and see that which is profitable: for it is not the Material substance of the Bread, but the Word which is spoken upon it that is profitable to the Man that eateth it not unworthily, - And this I mean of the Typical and Symbolical, that is Sacramental Body.*

Thus far goeth the words of *Origen*, wherein it is plain, that *Origen* speaking here of the Lords Supper, doth mean and teach, that the Material substance thereof is received, digested, and avoided as the Material substance of other Bread and Meats is, which could not be, if there were no Material substance of Bread at all, as the Transubstantiators do say.

It is a World to see the Answers of the Papists to this place of *Origen*. They say that this part of *Origen*

gen was but set forth of late by *Erasmus*, and therefore it is to be suspected. But thus may all the good old Authors which lay in old Libraries, and are set forth of late, be by this reason rejected: as *Clemens Alexandrinus*, *Theodoretus*, *Justinus*, *Ecclesiastica Historia Nicephori*, and others such. - Another of their Answers is, that *Origen* was suspected to have erred in some points, and therefore Faith is not to be given to him in this matter. Indeed we grant that *Origen* in some points did err, but these Errors are gathered out and noted, both of St. *Hierome* and *Epiphanius*, so that his Works, those Errors excepted, are so much the more of Authority. And as concerning this matter of the Lords Supper, neither they, nor yet ever any other ancient Author did ever say that *Origen* did err.

Now because these two Answers have been of late so confuted and confounded that they will take no place, therefore some which have written since that time have forged two other Answers, even of the same mould. The former whereof is, -- That *Origen* in this place spake not of the Sacramental Bread or Wine of the Lords Table, but of other Mystical Meat, of the which St. *Augustin* maketh mention to be given to them that were taught the Faith before they were Baptized. But *Origens* own words in two Sentences before reherfed, being put together, prove this Answer untrue: For he saith, that he meaneth of that Figurative and Mystical Body which profiteth them that do receive it worthily; alluding so plainly unto St. *Pauls* words spoken of the Lords Supper, that it is a shame for any Learned Man to open his mouth to the contrary. And that Bread which St. *Augustin* speaketh of, he cannot prove that any such thing was used in *Origens* time; yea, and though that could be proved, yet was there never Bread in any time

call'd a Sacramental Body, saving the Sacramental Bread of the Lords Table, which is call'd of *Origen* the Typical and Symbolical Body of Christ. --- The second of the two new found Answers is yet most monstrous of all others, which is this -- Let us grant, say they, that *Origen* spake of the Lords Supper, and that by the matter thereof was understood the Material Substance of Bread and Wine; What then, say they, for tho the Material substance was once gone and departed by reason of Transubstantiation whilst the form of Bread and Wine did remain, yet now it is no Inconvenience to say, that as the Material substance did depart at the entring in of Christs Body, under the foresaid forms, so when the said forms be destroyed, and do not remain, then cometh again the substance of Bread and Wine: and this, say they, is very meet in this Mystry, that That which began with Miracle shall end with a Miracle. --- But this Fancy lacketh all ground either of Gods Word, Reason, or any Ancient Writer, and clean contrary to the common Rules of School Divinity, which are, that no Miracle is to be affirmed and put without Necessity: And altho' for their former Miracle they have some ground, altho' it be but vain, yet to make this second Miracle of returning of the Material Bread again, they have no colour at all; or else, I pray thee, shew me by what words of Christ is that second Miracle wrought. Thus you may see, that the sleights and shifts which craft and wit can invent to wrest the true sense of *Origen*, cannot take place. --- But now let us hear another place of *Origen*, and so let him pass. *Origen* in the 11th Cap. sup. *Levit.* saith, -- That there is also, even in the four Gospels, and not only in the Old Testament, a Letter, meaning a Literal sense, which killeth; for if thou follow, saith he, the Letter in that saying --- *Except ye eat*
the

the Flesh of the Son of Man and drink his Blood, &c. This Letter doth kill. --- If in that place the Letter doth kill, wherein is commanded the eating of Christs Flesh, then surely in those words of Christ, wherein Christ commandeth us to eat his Body, the literal sense thereof doth kill ; for it is no less Crime, but even the same, and all one in the literal sense, to eat Christs Body, and to eat Christs Flesh. Wherefore if the one doth kill, unless it be understood Figuratively and Spiritually, then the other also doth kill likewise.

The Papists answer is this, - That unto the Carnal man the literal sense is hurtful, but not so to the Spiritual: As tho' to understand that in its proper sense which ought to be taken Figuratively, were to the Carnal dangerous, and to the Spiritual not at all.

Now to *Chrysostom*, whom I bring in for my second Author in the *Greek Church*. He speaking against the ungodly using of Mans body, which after *St. Paul* ought to be kept pure and holy, as the very Temple of the holy Ghost; saith thus - *Cap. 5. Hom. 11. operis Imperfecti.*

-- If it be a fault, saith he, to translate the hallowed *Chrysost.* Vessels in the which is not contain'd the true Body of Christ, but the Mystery of his Body, to private uses; how much more amiss is it to abuse and defile the Vessels of our Bodies? --- These be the words of *Chrysostom*. But I know that here many foul shifts are found to defeat this place. The Author, saith one, is suspected: I answer, but in this place, never fault was found with him unto these our days. And whether this Author was *John Chrysostom* himself, the Arch-Bishop of *Constantinople*, or no, that is not the matter, for of all it is granted, that he was a Writer of that Age, and a Man of great Learning, so that it is manifest, that

that this which he writeth was the receiv'd Opinion of Learned men in his days.

If that solution will not serve (saith another) we may say, that *Chrysostom* did not speak of the Vessels of the Lords Cup, or such as were then us'd at the Lords Table, but of the Vessel used in the Temple in the old Law. --- But here *Chrysostom* speaketh of such Vessels wherein was that which is called the Body of Christ, altho' it was not the true Body, saith he, of Christ, but the Mystery of Christs Body. And *Erasmus* declareth plainly, that this saying of this Writer is none otherwise to be understood.

Yet can I, saith the third Papist, find out a fine and subtil solution for this place, and say, that Christs Body is not contained in those Vessels at the Lords Table as in a place, but as in a Mystery; --- Is not this a pretty shift, and a mystical solution? But by the same Solution, then Christs Body is not in the Lords Table, nor in the Priests Hand, nor in his Pixe, and so he is no-where; for they will not say, that he is either here or there, as in a place. This answer pleaseth so well the maker, that he himself, after that he hath plaid with it a little while, and shewed the fineness of his wit and eloquence therein, he is contented to give it over, and say -- That it is not to be thought that *Chrysostom* would speak after this fineness or subtilty, and so returneth again to the second answer for his Sheet-Anchor, which is already sufficiently answer'd.

Another short place of *Chrysostom* I will rehearse, which (if any Indifferency may be heard) in plain terms setteth forth the truth of this matter. Writing *Ad Casarem Monachum*, Before the Bread, saith he, be hallowed, we call it Bread, but the Grace of God sanctifying it by the means of the Priest, it is delivered

delivered now from the name of Bread, and esteemed worthy to be call'd Christs Body, altho the nature of Bread abide in it still. --- What can be said, or taught more plain against this Error of Transubstantiation, than to declare that the Bread abideth so still? and yet to this so plain a place, some are not ashamed thus shamefully to delude it, saying, -- We grant the nature of Bread remaineth still thus far, that it may be seen, felt, and tasted, and yet the Corporal substance of the Bread therefore is gone, left two Bodies be confused together, and Christ should be thought impanate. What contrariety and falshood is in this answer, the simple man may easily perceive. Is not this a plain Contrariety, to grant that the nature of Bread remaineth so still, that it may be felt, seen, and tasted, and yet to say the Corporal substance is gone to avoid absurdity of Christs Impanation. Or what manifest falsehood is this, to say or mean, that if the Bread should remain still, then must follow the Inconvenience of Impanation; as though the very Bread could not be a Sacrament of Christs Body, as the Water is of Baptism, except Christ should unite the nature of Bread to his nature in unity of Person, and make of the Bread God.

Now let us hear *Theodoretus*, the last of the three Greek Authors. He writeth in his *Dialogue contra Eutychen*, thus: --- He that called the Natural Body *Theodoretus*. Corn and Bread, and also named himself a Vine-tree, even he, the same, hath honour'd the Symboles, that is, the Sacramental Figure, with the name of his Body and Blood, not changing indeed the Nature it self, but adding Grace unto the Nature.

What can be more plainly said than is this, that altho the Sacraments bear the name of the Body and Blood of Christ, yet is not their nature chang'd, but abideth

abideth still: And where is then the Papiſts Tranſubſtantiation? The ſame Writer in the ſecond Dialogue of the ſame Work, writeth yet more plainly againſt this Error of Tranſubſtantiation, if any thing can be ſaid to be more plain: For he maketh the Heretick to ſpeak thus againſt him that defendeth the true Doctrine, whom he calleth *Orthodoxus*.

As the Sacraments of the Body and Blood of our Lord are one thing before the Invocation, and after the Invocation they be changed and made another; ſo likewise the Lords Body, (ſaith the Heretick) is, after the Aſſumption or Aſcenſion into Heaven, turned into the ſubſtance of God. --- The Heretick meaning thereby, that Chriſt after his Aſcenſion remaineth no more a Man. To this *Orthodoxus* answereth thus, and ſaith to the Heretick; --- Thou art taken, ſaith he, in thine own ſnare, for thoſe Myſtical Symbols or Sacraments, after the Sanctification, do not go out of their own nature, but they tarry and abide ſtill in their ſubſtance, figure, and ſhape, yea, and are ſenſibly ſeen, and groped to be the ſame they were before. --- At theſe words the Papiſts do ſtartle, and to ſay the truth, theſe words be ſo plain, ſo full, and ſo clear, that they cannot tell what to ſay, but yet will they not ceaſe to caſt their colour over them, that the Truth which is ſo plainly told, ſhould not have place.

This Author wrote, ſay they, before the Determination of the Church; as who would ſay -- Whatſoever that wicked man *Innocentius* the Pope of Rome determined in his Congregations with his Monks and Fryers, that muſt be, for ſo *Dunſe* ſaith, holden for an Article, and for the ſubſtance of our Faith. -- Some do charge this Author, that he was ſuſpected to be a Neſtorian, which thing in *Calcedon* Council was tryed, and proved to be falſe.

But

But the fooleſt ſhift of all, and yet the beſt that they can find in this matter, is, -- That *Theodoretus* underſtandeth by the word *Subſtance*, Accidents, and not Subſtance. Indeed this gloſs is like the gloſs of a Lawyer upon a Decree, the Text whereof begins thus- *Statuimus*; that is, We Decree; The gloſs of the Lawyer there after many other ſhifts- *vel dic- Statuimus - i. e. Abrogamus*; that is - We do Decree, that is, - We do abrogate or diſanul. Is not this a goodly and a worthy gloſs?

Hitherto you have heard three Writers of the *Greek Church*, not all what they do ſay, for that were a Labour too great for to gather, and too tedious for the Reader; but one or two places of every one, the which how plain, how clear, and how full they be againſt the Error of Tranſubſtantiation, I refer here unto the Judgment of the indifferent Reader.

And now I will alſo reherſe the ſayings of other three old Ancient Writers of the *Latin Church*, and ſo make an end. And firſt I will begin with *Tertullian*, whom *Cyprian*, the holy Martyr, ſo highly eſteem'd, that whenſoever he would have his Book, he was wont to ſay, - Give us now the Maſter's. -- This old Writer in his fourth Book againſt *Marcion* the Heretick, ſaith -

Jeſus made the Bread which he took and diſtributed to his Diſciples, his Body, ſaying, *This is my Body*; that is to ſay, (ſaith *Tertullian*) a Figure of my Body. In this place it is plain, that after *Tertullian* his Expoſition, that Chriſt meant not, by calling of Bread his Body, and the Wine his Blood, that either the Bread was his Natural Body, or the Wine his Natural Blood; but he call'd them his Body and Blood, becauſe he would inſtitute them to be unto us Sacraments; that is, holy Tokens and Signs of his Body

and Blood, that by them remembering, and firmly believing the benefits procured to us by his Body, which was torn and Crucified for us, and of his Blood which was shed for us upon the Cross; And so with thanks receiving these holy Sacraments according to Christs Institution, might by the same be spiritually nourished and fed, to the increase of all Godliness in us here in our Pilgrimage and Journey wherein we walk unto Everlasting Life. This was undoubtedly Christ our Saviours mind, and this is *Tertullian's* Exposition. The wrangling that the Papists do make to delude this saying of *Tertullian's*, it is too far out of all frame. *Tertullian* writeth here, say they, as none hath done either before him, or after him. This saying is too-too manifestly false; for *Origen*, *Hilary*, *Ambrose*, *Basil*, *Gregory Nazianzen*, *St. Augustine*, and other old Authors likewise do call the Sacrament a Figure of Christs Body. And where they say, that *Tertullian* wrote this when he was in a heat of Disputation with an Heretick, covering by all means to overcome his Adversaries: as who would say he would not take heed what he did say, and specially what he would write in so high a matter, so that he might have the upper hand of his Adversary. Is this credible to be true in any Godly Wise Man? How much less then is it worthy to be thought and credited in a Man of so great a Wit, Learning, and Excellency as *Tertullian* is worthily esteem'd ever to have been.

Likewise this Author in his first Book against the same Heretick *Marcion*, writeth thus.

God did not reject Bread, which is his Creature, for by it he hath made a Representation of his Body. -- Now, I pray you, what is this to say, that Christ hath made a Representation of his Body by Bread,
but

but that Christ hath instituted and ordained Bread to be a Sacrament for to represent unto us his Body. Now, whether the representation of one thing by another, requireth the corporal presence of the thing which is represented; or no, every man that hath understanding is able in this point (the matter is so clear of it self) to be a sufficient Judge.

The second Doctor and Writer of the *Latin Church* *August.* is St. *Augustine*, of whose Learning and Estimation I need not to speak; for all the Church of Christ both hath, and ever have had him for a Man of much singular Learning, Wit, and Diligence, both in setting forth the true Doctrine of Christs Religion, and also in the Defence of the same against Hereticks. This Author, as he hath written more plenteously in other matters of our Faith, so likewise in this Argument he hath written at large in many of his Works; so plainly against the Error of Transubstantiation, that the Papists love least to hear of him of all other Writers, partly for his Authority, and partly because he openeth the matter more fully than any other doth; therefore I will rehearse more places of him than heretofore I have done of the other. And first, What can be more plain than that which he writeth upon the Ninety eighth *Psalme*, speaking of the Sacraments of the Lords Body and Blood, and rehearsing, as it were, Christs words to his Disciples, after this manner:

*Tom. 8.
Col. Nov.
B.*

It is not this Body which ye do see that ye shall eat, nor ye shall not drink this Blood which the Soldiers which Crucify me, shall spil or shed; I do commend unto you a Mystery or a Sacrament, which spiritually understood, shall give you Life.

Now, if Christ had no more Natural or Corporal Bodies but that one, which they there then presently

both heard and saw ; and none other Natural Blood, but that which was in the same Body, and the which the Soldiers afterward did cruelly shed upon the Cross ; and neither this Body, neither this Blood was by this Declaration of St. *Augustin* either to be eaten or drunken, but the Mystery thereof, spiritually to be understood : Then I conclude, that the Mystery which the Disciples should eat, was not the Natural Body of Christ, but a Mystery of the same, spiritually to be understood. For, as St. *Augustin* saith in his Twentieth Book *Contra Faustum*, Christs Flesh and Blood was in the Old Testament promised by Similitudes and Figures of their Sacrifices, and was exhibited indeed and in truth upon the Cross ; but the same is celebrated by a Sacrament of Remembrance upon the Altar. And in his Book *De Fide, ad Petrum. Cap. 19.* he saith ;

Cap. 21.

That in those Sacrifices (meaning of the old Law) it is figuratively signified what then was to be given ; but in this Sacrifice, it is evidently signified what is already given : Understanding in the Sacrifice upon the Altar, the Remembrance and Thanksgiving for the Flesh which he offered for us, and for the Blood which he shed for us upon the Cross.

Another evident and clear place wherein it appeareth, that by the Sacramental Bread, which Christ call'd his Body, he meant a figure of his Body, is upon the Third *Psalms*, where St. *Augustin* speaketh thus.

Christ did admit *Judas* unto the Feast in the which he commended unto his Disciples the Figure of his Body.

St. *Augustin* also in the 23 *Epist. ad Bonifacium*, teacheth, how Sacraments bear the name of Things whereof they be Sacraments, both in Baptism and in the

the Lords Table ; even as we call every *Good-Friday*, the Day of Christs Passion ; every *Easter-Day*, the Day of Christs Resurrection ; where in very deed there was but one day wherein he suffered, and one day wherein he rose : And why do we then call them so which are not so indeed, but because they are in like time and course of the year as thole days were wherein those things were done.

Was Christ, saith St. *Augustin*, offer'd any more but once ; and he offered himself, and yet in a Sacrament or Representation, not only every solemn Feast of *Easter*, but also every day, to the People, he is offered ; so that he doth not lie that saith, -- He is every day offer'd. For if Sacraments had no similitudes or likenes of those Things whereof they be Sacraments, they could in no wile be Sacraments ; and for their similitude and likenes, commonly they have the names of the Things whereof they be Sacraments : Wherefore, as after a certain manner of speech, the Sacrament of Christs Body, is Christs Body ; the Sacrament of Christs Flood is Christs Blood ; so likewise the Sacrament of Faith is Faith, &c.

After this manner of speech, as St. *Augustin* teacheth in his Questions *Super Leviticum & contra Adamantium*, -- it is said, - That seven ears of Corn be seven years, seven Kyne be seven years, and the Rock was Christ, Blood is the Soul. The which last saying, saith St. *Augustin* in his Book *Contra Adamantium*, is understood to be spoken in a sign or figure ; for the Lord himself did not stick to say, *This is my Body*, when he gave the sign of his Body : For we must not consider in Sacraments, (saith St. *Augustin*, *contra Maximinum. Lib. 3. cap. 22.*) what they be, but what they do signifie ; for they be signs of Things, being one Thing in themselves, and yet signifying another Thing ;

Thing; for the Heavenly Bread, (saith he) by some manner of speech, is call'd Christs Body, when indeed it is the Sacrament of his Body. -- What can be more plain, or more clearly spoken, than are these places of *Sr. Augustin*, if Men were not obstinately bent to maintain an untruth? -- Yet one place more of *St. Augustin* will I alledge to this purpose, That Christs Natural Body is in Heaven, and not here Corporally in the Sacrament. In his 50th Treatise upon *John*, he speaks thus of Christ.

By his Divine Majesty, by his Providence, by his unspeakable and invisable Grace, That is fulfilled which he spake; *Behold I am with you unto the end of the World*: But as concerning the Flesh which he took in his Incarnation, as concerning that which was born of the Virgin, as concerning that which was apprehended by the *Jews*, and Crucified upon the Tree, and taken down from the Crofs, lapped in Linnea Cloths, and buried and rose again, and appeared after his Resurrection; as concerning that Flesh, he said, -- *Ye shall not ever have me with you*. Why so? for as concerning his Flesh, he was conversant with his Disciples forty days, and they accompanying him, seeing, and not following him, he went up into Heaven, and is not here. By the presence of his Divine Majesty he did not depart. As concerning the presence of his Divine Majesty, we have Christ ever with us; but as concerning the presence of his Flesh, he said truly to his Disciples - *Ye shall not ever have me with you*. For as concerning the presence of his Flesh, the Church had him but a few days; now it holdeth him by Faith, tho it see him not.

Thus much *St. Augustin* speaketh, repeating one thing so oft, and all to declare and teach how we should understand the manner of Christs being here with

with us : which is by his Grace, by his Providence, and by his Divine Nature. And how he is absent by his Natural Body which was born of the Virgin *Mary*, died, and rose for us, and is ascended into Heaven, and there sitteth, as is in the Article of our Faith, on the right hand of God, and thence, and from none other place, saith St. *Augustin*, shall come on the latter day, to judge the quick and the dead ; at the which day the Righteous shall then lift up their Heads, and the light of Gods Truth shall so shine, that all Falsehood and Errors shall be put to utter confusion. Righteousness shall have then the upper hand, and Truth, that day, shall bear away the Victory ; all the Enemies thereof quite overthrown, to be troden under foot for evermore.

O Lord ! I beseech thee, haste this day ! then shalt thou be glorified with the glory due unto thy holy Name, and we shall sing unto thee in all joy and felicity laud and praise for evermore.

Here now would I make an end, for methinks that St. *Augustin* is in this matter so full and plain, and of that Authority, that it should not need after this his Declaration, to bring you any more Authors : Yet, because I promised to alledge three Writers of the *Latin Church*, I will now alledge, last of all *Gelasius*, which was a Bishop of *Rome*, but before the wicked Usurpation and Tyranny thereof spread and burst out abroad unto the World. For this Man was before *Bonifacius*, and *Gregory* the first, in whole days both corruption of Doctrine and Tyrannical Usurpations did chiefly grow, and had the over-hand.

Gelasius in an Epistle of the two Natures of Christ *Gelasius. Contra Eutychen*, writeth thus ; The Sacraments of the Body and Blood of Christ are Godly things, whereby, and by the same, we are made partakers of the
Divine

Divine Nature, and yet nevertheless the substance or nature of Bread and Wine doth not depart or go away. -- Note these words, I beseech you, and consider whether any thing can be more plainly spoken against the Error of Transubstantiation, which is the ground and bitter root whereupon springeth all the horrible Errors before rehearsed.

Wherefore, seeing that the falsehood hereof doth appear so manifestly, and by so many ways, so plainly, so clearly, and so fully, that no man needeth to be deceived but he that will not see, or will not understand; let us all that do love the Truth embrace it, and forsake the Falsehood; for he that loveth the Truth is of God, and the lack of the Love thereof is the cause why God suffered Men to fall into Errors, and to perish therein. Yea, and the cause, as *St. Paul* says, why God sendeth unto them illusions, that they believe Lies, unto their own Condemnation, because they loved not the Truth. This Truth no doubt is Gods Word, the Love and Light thereof Almighty God our Heavenly Father give us, and lighten it in our Hearts by his holy Spirit, through Jesus Christ our Lord. *Amen.*

*An Epistle of Mr. John Bradford,
Prisoner of the Lord, to a faithful
Christian in Coventry.*

THe Peace which Christ left to his Church, and to every true Member of the same, the Holy Spirit, the Guide of Gods Children, be so ingraft in your Heart, and the Heart of your good Wife, and all my good Brothers and Sisters about you, that unfainedly you may in respect thereof, contemn all worldly peace, which repugneth that peace I speak of, and driveth it utterly out of the hearts of all them which would patch them both together: For we cannot serve two Masters. *No Man can serve God and Mammon.* Christs peace cannot be kept with this Worlds peace. God therefore of his mercy give unto you his peace, which passeth all understanding, and so keep your hearts and minds, that they may be pure Habitacles and Mansions for the Holy Spirit; yea, for the Blessed Trinity, who hath promised to come and dwell in all them that love Christ and keep his sayings.

My dearly Beloved, the time is now come wherein Tryal is made of Men which have professed Christ, and would have been counted keepers of his Testimonies; but, weale away! the tenth person persecereth not. The more part do part stakes with the Papists and Protestants, so that they are become mangy Mongrels to the infecting of all the Com-

pany with them, to their no small peril; for they pretend outwardly Popery, going to Mass with the Papists, and tarrying with them personally at their antichristian and Idolatrous Service; but with their Hearts, say they, and with their Spirits, they serve the Lord: and so by this means they save their Pigs, which they would not lose, I mean their worldly Pelf. So they would please the Protestants, and be counted with them for Gospellers, yea marry would they. But mine own beloved in the Lord, flee from such persons, as from men most perillous and pernicious, both before God and Men, for they are false to both, and true to neither. To the Magistrates, they are clean contrary to God, they are most untrue, giving him but a piece which should have the whole. I would they would tell me who made their Bodies; Did not God as well as their Spirits and Souls? And who keepeth both? Doth not he still? And alas, shall not he have the service of the Body, but it must be given to serve the new-found God of Antichrist his Inventions? Did not Christ buy both our Souls and Bodies? And wherewith; with any less price than with his Precious Blood? Ah wretches then that we be, if we will defile either part with the rose colour'd Whore of Babylon her filthy Mass Abominations. It had been better for us never to have been washed, than so to wallow our selves in the filthy puddle of Popery. It had been better never to have known the Truth, than thus to betray it. Surely, surely, let such men fear that their latter end be not worse than the beginning. Their own Conscience now accuseth them before God, (if so be they have any Conscience) that they are but Dissemblers and Hypocrites to God and Man. For all the Cloaks they make, they cannot avoid this, but that their going to the Church and to Mass is of self-love, that

that is, they go thither because they would avoid the Cross; They go thither because they would be out of trouble; They seek neither the Queens Highness nor her Laws, (which in this point cannot bind the Conscience to obey, because they are contrary to Gods Laws, which bid us often to flee Idolatry, and worshipping him after mens devices) They seek neither, I say, the Laws, if there were any; neither their Brothers Commodity, (for none cometh thereby) neither Godliness, or good Example (for there can be none found in going to the Mass, &c. but horrible offences, and woe to them that give them) But they seek their own selves, their own ease, their escaping the Cross. When they have made all the Excuses they can, their own Conscience will accuse them, that their going to Church is only because they seek themselves, for if there would no trouble ensue for tarrying away, I appeal to their own Conscience, would they come thither? Never, I dare say: Therefore, as I said, they seek themselves, they would not carry the Cross, and hereof their own Conscience doth accuse them. Now if their Conscience doth accuse them at this present, what will it do before the Judgment seat of Christ. Who will excuse it when Christ shall appear in Judgment, and shall begin to be ashamed of them then, which here now are ashamed of him? Who, I say, then, will excuse these Mass-gospellers Conscience? Will the Queens Highness? She shall then have more to do for her self, than, without hearty and speedy repentance, she can ever be able to answer, tho' *Peter, Paul, Mary, James, John*, the Pope, and all his Prelates take her part, with all the singing *Sir Johns* that ever were, are, and shall be. Will the Lord Chancellor and Prelates of the Realm excuse them there? Nay, nay, they are all like then to smart for it so sore,

that I would not be in their places for all the whole World. Will the Laws of the Realm, the Nobility, Gentry, Justice of Peace, &c. excuse our Gospel Mass-mongers Conscience then? Nay, God knoweth, they can do little there but fear, tremble, and quake for the heavy Vengeance of God like to fall upon them. Will their Goods, Lands, and Possessions, which they by their dissembling have saved; will these serve to excuse them? No, no, God is no Merchant, as our Mass-Priests be. Will Masses or Trentals, and such Trash serve? No verily, the hunters of this Geer shall be then horribly ashamed. Will the Catholick Church excuse? Nay, it will most of all accuse; as will all the good Fathers, Patriarchs, Apostles, Prophets, Martyrs, Confessors, and Saints, with all the good Doctors, and good General Councils. All these already condemn the Mass, and all that ever use it, as it is now; being of all Idols that ever was, the most abominable and blasphemous to Christ and his Priesthood, Manhood, and Sacrifice: for it maketh the Priest that saith Mass, Gods fellow, and better than Christ; for the Offerer is always better or equivalent to the Thing offered. If therefore the Priest take upon him there to offer up Christ (as they boldly affirm they do) then must he needs be equal with Christ. O that they would shew but one jot of Scripture of God calling them to this Dignity, or of their Authority to offer up Christ for the Quick and Dead; and to apply the benefit and vertue of his Death and Passion to whom they will. Surely, if this were true (as it is most false and blasphemous, prate they at their pleasure to the contrary) then it made no matter at all, whether Christ were our Friend or no; for he can apply us Christs Merits by his Mass if he will, and when he will; and therefore we need
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little to care for Christs Friendship. They can make him when they will, and where they will. Lo here he is, there he is, say they, but believe them not, saith Christ; Believe them not, believe them not, saith he. For in his Humane Nature and Body, which was made of the substance of the Virgins Body, and not of Bread; in this Body, I say, he is, and sitteth on the right hand of God the Father Almighty in Heaven; from whence, and not from the Pix, he shall come to judge both the Quick and Dead. In the mean season, *Heaven*, saith St. Peter, *must receive him*: And, as Paul saith, *He prayeth for us, and now is not seen elsewhere, or otherwise seen then by faith there, until he shall be seen as he is to the Salvation of them that look for his coming*; which, I trust be not long to. For if the day of the Lord drew near in the Apostles time, which is now above fifteen hundred years past, it cannot be, I trust, long hence now. I trust our Redeemer his coming is at hand: I trust then these Mass-layers, and Seers shall shalke, and cry to the Hills, *Hide us from the fierce wrath of the Lamb*, if they repent not in time. Then will neither Gold nor Good; Friendship nor Fellowship; Lordship nor Authority; Power nor Pleasure; Unity nor Antiquity; Custom nor Council; Doctors Decrees, nor any Mans Devise serve: The word which the Lord hath spoken that day shall judge; the word, I say, of God, that day shall judge. And what saith it of Idolatry and Idolaters? Saith it not, Flee from it? And farther, That they shall be damned? O terrible Sentence to all Mass-mongers, and Worshippers of Things made with the Hands of Bakers, Carpenters, &c. This Word of God knoweth no more Oblations or Sacrifices for Sin, but one only, which Christ himself offer'd, never more to be re-offer'd; but in Remembrance hereof, his Supper to be eaten Sacramen-

mentally and Spiritually according to Christs Institution ; which is so perverted now, that there is nothing remaining in it simply according to the Judge, I mean the Word of God. It were good for Men to agree with their Adversary, the Word of God, now while they be in the way with it ; lest, if they linger, it will deliver them to the Judge, Christ, who will commend these Men to the Jaylor, and so they shall be cast into Prison, and never come out thence till they have paid the uttermost farthing ; that is never. - My dearly beloved therefore mark the Word, hearken to the Word : It alloweth no Massing, no such Sacrificing, nor Worshipping of Christ with Tapers, Candles, Copes, Cannabies, &c. It alloweth no *Latin Service*, no Image in the Temples, no Praying to Saints dead, no Praying for the Dead. It alloweth no such Dissimulations as a great many use now outwardly. *If any Man withdraw himself, my Soul*, saith the Holy Ghost, *shall have no pleasure in him*. It alloweth not the Love of this World, which maketh Men to do many times against their Consciences ; for in them that love the World, the love of God abideth not. It alloweth not Gatherers elsewhere than with Christ ; but saith they scatter abroad. It alloweth no Lukewarm Gentlemen, but if God be God, then follow him ; if *Baal*, and a piece of Bread be God, then follow it. It alloweth not Faith in the Heart that hath not Confession in the Mouth : It alloweth no Disciples that will not deny themselves ; that will not take up their Cross and follow Christ. It alloweth not the seeking of our selves, of our own Ease and Commodity : It alloweth not the more part, but the better part : It alloweth not Unity, except it be in Verity : It alloweth not obedience to any, which cannot be done with obedience to God : It alloweth

eth no Church which is not the Spouse of Christ, and hearkeneth to his Voice only : It alloweth no Doctor that speaketh against it : It alloweth no General Council that followeth not it in all things : --- It alloweth no Angel, much less then Man, that should teach any other thing than *Moses*, the Prophets, Christ Jesus and his Apostles have taught and left us to look upon in the written Word of God, the Holy Books of the Bible ; but curleth all that teach not only contrary, but also any other Doctrine. It saith they are Fools, unwise, proud, that will not consent to the sound Word and Doctrine of Christ and his Apostles ; and it biddeth and commandeth us to flee from such. Therefore obey his commandment, company not with them, specially in their Church-Service, but flee from them. For in what thing consent they to Christs Doctrine ? He biddeth us pray in a Tongue to edify ; they command contrary : He biddeth us call upon his Father in his Name when we pray ; they bid us run to *Mary, Peter, &c.* He biddeth us use his Supper in the Remembrance of his Death and Passion, preaching it out till he come, whereby he doth us to wit that Corporally he is not there in the form of Bread ; therefore, saith *Paul, Till he come.* He willeth us to eat of that Bread, calling it Bread after Consecration ; and drink of that Cup, *All*, making no exception, so that we do it worthily, that is, as the Sacrament of his Body and Blood broken and shed for our Sins, and not as the Body it self, and Blood it self without Bread and Wine, but as the Sacrament of his Body and Blood, whereby he doth represent, and unto our Faith give and obsign unto us himself wholly, with all the Merits and Glory of his Body and Blood. But they forbid utterly the use of the Supper to all but to their Shavelings, except it be once in
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the year, and then also the Cup they take from us; They never preach forth the Lords Death but in Mocks and Modes. They take away all the Sacrament by their Transubstantiation, for they take away the Element, and so the Sacrament. To be short, they most horribly abuse this holy Ordinance of the Lord by Adoration, Reservation, Oblation, Ostentation, to drive away Spirits, to drive away Tempests, &c. in nothing they are contented with the simplicity of Gods Word. They add to, and take from at their pleasure; and therefore the plagues of God will fall upon them at the length, and upon all that will take their part. They seek not Christ and his Glory, for you see they have utterly cast away his Word, and therefore, (as the Prophet saith) *There is no wisdom in them.* They follow the Strumpet-Church, and Bawdy Spouse of Antichrist, which they call the Catholick Church, whose Foundations and Pillars is the Devil, and his Daughter the Mass, with his Children, the Pope and his Prelates. Their Laws are Craft and Cruelty; their Weapons are Lying and Murder; their End and Study is their own Glory, Fame, Wealth, Rest, and Possessions. For if a Man speak or do nothing against them, tho' he be a Sodomite, an Adulterer, an Usurer, &c. it forceth not, he shall be quiet enough, no Man shall trouble him; but if a Man speak any thing to Gods Glory, which cannot stand without the overthrow of Mans Glory, then shall he be disquieted, imprison'd, and troubled, except he will play *Mum*, and put his Finger upon his Mouth, although the same be a most quiet and godly Man. So that easily a Man may see how that they be Antichrists Church, and sworn Soldiers to the Pope and his Spouse, and not to Christ and his Church; for then would they not cast away Gods Word,

Word, and be no more Adversaries to his Glory, which chiefly consisteth in obedience to his Word. Therefore, my dear Brethren in the Lord, seem not to allow this or any part of the pelt of this *Romish* Church and Synagogue of Satan. Halt not on both Knees, for halting will bring you out of the way; but like valiant Champions of the Lord confess, confess with your Mouths as occasion serveth, and as vocation requireth, the hope and Faith you have and feel in your hearts.

But you will say, That so to do is perilous, you shall by that means lose your Liberty, your Lands, your Goods, your Friends, your Name, your Life, &c. and so shall your Children be left in miserable state, &c. To this I answer, my good Brethren, That you have professed in Baptism to fight under the Standard of your Captain Christ, and will you now for perils sake leave the Lord? You made a solemn Vow that you would forsake the World, and will you be forsworn, and run to embrace it now? You swore and promised to leave all and follow Christ, and will you now leave him for your Father, your Mother, your Children, your Lands, your Life, &c. *He that hateth not these, saith Christ, is not worthy of me.* He that forsaketh not these, and himself also, and there-to taketh not up his Cross and follow me, the same shall be none of my Disciples, saith Christ: Therefore, either bid Christ adieu, be forsworn, and run to the Devil quick, or else say as a Christian should say--- That Wife, Children, Goods, Life, &c. is not so dear unto you in respect of Christ, who is your Portion and Inheritance. Let the Worldlings which have no hope of Eternal Life fear perils and loss of Goods, Lands, Life, &c. here is not our home; we are here but Pilgrims and Strangers. This Life is but

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Psal. 19.

the Desert and Wilderneck to the Land of Rest. We look for a City whose Workman is God himself. We are now dwellers in the Tents of *Kedar*. We are now in Warfare, in Travel, and Labour, whereto we were born, as the Birds to fly. We sorrow and sigh, desiring the Dissolution of our Bodies, and the putting off of our Corruption, that we might put on Incorruption. The way we walk is strait and narrow, and therefore not easie to our Enemy the Flesh corrupted: But yet we must walk on, for if we hearken to our Enemy we shall be served not friendly. Let them walk the wide way that are ruled by their Enemies; let us be ruled by our Friends, and walk the strait way, whose end is weal, as the other is woe. The time of our suffering is but short, as the time of their ease is not long; but the time of our rejoycing shall be endless, as the time of their Torments shall be ever and intolerable. Our Breakfast is sharp, but our Supper is sweet. The Affliction of this Life may not be compar'd in any part to the Glory that shall be reveal'd unto us. This is certain, if we suffer with Christ, we shall reign with him; if we will confesse him, he will confesse us, and that before his Father in Heaven, and all his Angels and Saints, saying -- *Come ye blessed of my Father, possess the Kingdom prepared for you from the beginning.* There shall be joy, mirth, pleasure, pastime, solace, melody, and all kind of beatitude and felicity, such as the Eye hath not seen, the Ear hath not heard, nor the Heart of Man is able in any point to conceive it as it is. In respect of this, and of the joy set before us, should we not run our race, though it be somewhat rough? Did not *Moses* so, the Prophets so, Christ so, the Apostles so, the Martyrs so, and the Confessors so? They were drunk with the sweetness of this gear, and therefore they contemned all that Man and Devil could

could do to them. Their Souls thirsted after the Lord and his Tabernacles, and therefore their Goods and Life were not so dear to them. Read the Eleventh to the *Hebrews*, and the seventh Chapter of the second of *Macchabees*, and let us go the same way; that is, by many Tribulations let us labour to enter into the Kingdom of Heaven, for all that will live godly in Christ Jesus must suffer persecution. Think therefore the Cross, if it come for Confession of Christ, no strange thing to Gods Children, but rather take it as the Lords Medicine, by the which he helpeth our Infirmities, and setteth forth his Glory. Our Sins have deserv'd cross upon cross; Now if he give us his Cross to suffer for his Truth and Confessing him, as he doth by it bury our Sins, so doth he glorifie us, making us like to Christ here, that we may be like unto him elsewhere. For if we be partakers of the Afflictions, we shall be partakers of the Consolations; if we be like in Ignomy, we shall be like in Glory. Great cause we have to give thanks to God for lending us Liberty, Lands, Wife, Children, Life, &c. thus long; that we shall be guilty of Ingratitude, if he shall come and take the same away, except we be chearful and content. *And God hath given, and God hath taken away, saith Job; as it pleaseth the Lord so be it done.* And shall not we do thus, especially when the Lord taketh these away of Love to try us, to prove us, whether we be faithful Lovers or Strumpets; that is, whether we love him better than his Gifts. This is most true, that it is not lost which seemeth so to be for Confession of Christ. In this Life your Children shall find Gods good plentiful blessing upon them, when you are gone, and all your Goods taken away. God is so good that he helpeth the young Ravens before they can fly, and feedeth them when that their Dams have

have most unkindly left them : and trow you that God which is the God of Widows and Fatherles Children, that he will not especially have a care for the Babes of his dear Saints which dye, or lose any thing for Conscience to him. O my dearly beloved ! therefore look up with the Eyes of Faith ! Consider not things present, but rather things to come ; be content now to go whither God shall gird and lead us ; let us now cast our selves wholly into his Hands, with our Wives, Children, and all that ever we have besides ; let us be sure the Hairs of our Heads are numbered, so that one Hair shall not perish without the good will of our dear Father, who hath commanded his Angels to pitch their tents about us, and in their hands to take and hold us up that we shall not hurt as much as our foot against a stone. Let us use earnest Prayers ; let us heartily repent ; let us hearken diligently to Gods Word ; let us keep our selves pure from all Unclean-ness both of Soul and Body ; let us fly from all Evil, and the company of Evil ; let us be diligent in our duty, and in doing good to all Men, specially to them of the Household of Faith ; let us live in peace with all Men as much as in us lieth ; and the Lord of Peace give us his Peace, and that for evermore. Amen.

*I pray you remember me your poor Afflicted Brother
in your hearty prayers to God.*

F I N I S.

